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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVI.

JACKSON, MISS., May 15, 1924

NEW SERIES  
VOLUME XXVI, No. 20

## TELEGRAM

Receipts from states nine hundred fifty-two thousand five hundred seventy dollars eighteen cents; slight increase over last year.

—B. D. Gray.

Dr. B. H. Lovelace goes from the Convention in Atlanta to Nashville, Tenn., to assist in a revival meeting.

Instead of going to the Convention Dr. W. E. Farr of Grenada, is helping Pastor T. J. Latimer in a meeting at Port Gibson this week.

Crystal Springs has an ordinance restricting the sale of Jamaica ginger which promises to reduce the nuisance of selling this stuff for beverage use. Other towns would do well to take the same steps.

Pastor J. M. Walker has just been in a good meeting in his church at Aberdeen, with Mr. Virgil Posey leading the singing. Also Pastor J. M. Metts has been conducting his meeting at Durant with Brother Joe Canzoneri in charge of the singing.

A good delegation of Mississippians are in attendance on the Convention in Atlanta. But they went at diverse times and on diverse trains. Some left Sunday that they might meet with special committees on Monday; others left on Monday that they might attend committee or board meetings on Tuesday. Others left Tuesday in time to reach Atlanta for the opening of the Convention on Wednesday morning.

There was a fine gathering of the State Teachers' Association in Jackson last week. It was a pleasure to meet many personal friends among this honorable body of public servants and benefactors. But we were prevented from mingling as much with them as we should have desired by an automobile accident which sent the editor to bed for a few days, with no permanent injury apparent up to date.

The Christian Index is always alive and up to date. If there is anything good going about Editor Newton generally finds it out. The Convention number of the Index was the most artistic that we have ever seen and was done in honor of the Convention's meeting in Atlanta. The Southern Baptist papers were never so good as they are now, and the Index falls behind none in its spirit of progressive journalism.

It is a dark picture of modern colleges, too dark we think, which has been painted by President Charles J. Smith, of Roanoke, Virginia. Yet such words should make us pause and think. Dr. Smith, describing the social conditions about our colleges, asks what can be done "When the daughters of the so-called 'best people' come out attired scantily in clothing, but abundantly in paint, with a bottle of liquor not on the hip but in the hand-bag; dancing as voluptuously as possible in order to be attractive and appear popular; calling for frequent intermissions to give them opportunity to quench their thirst from the bottle; and then interspersing this with violent 'petting parties' in the luxurious retreat of a big limousine."—Ex.

## TILL JUNE 1st ONLY

The time is extended till June 1 in which new subscribers may get The Record 8 months for \$1.00. This is because the announcement was late getting to some of our people. Now is your chance. Tell the people.

Pastor J. R. Kyzar of Bardstown, Ky., is rejoicing that his church has paid its full quota to the 75 Million Campaign.

The faculty of the Baptist Bible Institute in New Orleans have decided not to have the summer school which had been planned.

The article in last week's Record entitled, "Why Close Communion" is now published as a tract and may be had for ten cents a dozen, or fifty cents a hundred, postpaid.

A friend writes of the good Sunday School at Salem Church, Hinds County, under the superintendency of Brother H. L. Smith. In many a quiet countryside the faithful work goes on, for which many will praise God in the years to come.

On another page will be found a picture of the proposed building for the First Church in Jackson. All Mississippi Baptists will rejoice in the progress which this church has been making, and in the early prospect of their getting into this handsome and commodious building.

When this line reaches the reader, the Southern Baptist Convention will be in session in Atlanta. There has never been a time when there was more need for all our people to be in prayer for the interests of the Convention. More new projects are up; more questions under dispute; more serious matters to be determined; more vital interests at stake; more chances for mistakes, and more dangers involved if we make a mistake. Will you bow your head right now and ask God's help?

People are sometimes confused by reading in the Epistle of James, "Can faith save him?" If they will turn to the American revision they will see the reading, "Can that faith save him?" It is different, significant and clear. There can be no confusion between Paul and James. James' whole epistle is about faith, but it is about the sort of faith that works. He is not discounting faith and not contrasting it with works. He only wants the right kind of faith, the kind that works. He says a faith that won't work won't save. Work is an expression of faith, the exercise of faith, the embodiment of faith; and as an embodiment of faith it justifies. The word charity has two meanings. One is the love we have for a person in need, the disposition to show kindness to one in need. But if that is all the meaning it has then it has as well have none at all. It must not simply be a disposition to help. It must be the act of helping. In the same way faith may be in word and in deed. If it is in word only it is a species of hypocrisy. But when it is embodied in acts of obedience and service, then it is effective and genuine. Otherwise it is idle, barren, dead. Faith that does not lead to doing somebody else good, will do you no good.

Have just read about a great Baptist Church with over 3,000 members having a house with seating capacity of only 1,800. Where do the rest of the folks go? What do they do? Where do the sinners come in? What's the good of tooting to the world the great number of members if half of them are doing nothing? One of the best and most prominent men in Mississippi recently said with grief there was nothing for him to do in his church. The big church at Jerusalem had to be broken up and scattered out for its own and the world's good.

Sunday the editor just dropped in on Pastor Beckett and his people at Amory. It was just past eleven o'clock, everything was ready for the sermon and we took our seat to hear him preach. But he would have none of it, and so the people had to listen to the visitor. They seemed to come out from under the operation in fairly good condition, and then the editor had a pleasant two hours at the table and in the home of the pastor. Then Brother J. A. Rogers took us out to preach for his people at Bigbee afternoon and night, and a pleasant time in his home. We brought back a handful of subscribers and a lot of pleasant memories. These two pastors are God's faithful servants and true friends of man.

There are large areas in the world where there are no doctors. People get sick and die who have no chance to secure a physician and no relief that medicine can give. It is a pity that it is true; but it is true. Now we have never heard anybody say that it is unjust in God to let people die who have no chance to get a physician. Why then should God be held accountable for the heathen being lost who have never heard of Christ? God puts medicine here and makes it possible for people to learn its use. God sent his Son to die for the sins of the world, and he tells us to carry to all the world the message of salvation. God is not at fault if men die without medicine or are lost without the knowledge of Christ. Men are lost because they are sinners. They may be saved through faith in Christ. How shall they believe in him of whom they have not heard, and how shall they hear without a preacher? It is your business and mine to send the preacher.

Recently Brother J. S. Rogers was holding a meeting in a community supposed to be infested with wildcat stills. The meeting had not proceeded many days when a young man of about twenty years came to him with the information that the preacher was commonly supposed to be a detective looking for moonshiners, and that if that were true his only chance of getting away at all was to leave early. Brother Rogers took the youth by the hand and said, "Son, I want to shake hands with you. You've got the courage to come up and face me like a man. But some cowards sent you here because they didn't have the nerve to say it themselves. Now you go and tell them for me that if I find a still about here or anybody selling liquor, an officer will be there in less than 24 hours to look after it. But tell them that the only way to stop this meeting is to stop my breath." The young man grasped his hand and said, "Preacher, I'm with you; and if you need a friend, I'll be settin' right there on the front bench."



## WHAT IS THE MATTER WITH OUR SCHOOLS AND COLLEGES?

I have just read in the *Journal of Religion*, published by the University of Chicago, a 15 page article on "Religion Among Our American Students" written by Charles W. Gilkey. Mr. Gilkey is writing in the defense of the proposition that religion is NOW quite as live a subject in the colleges as ever, and that students are NOT being mislead in their college and university education on the subject of religion. But his idea of RELIGION is very "modern" and it does not fit the "Old Time Religion" of our fathers, and of the Bible. Let me quote you a few ideas from him—

He says, "Students with a conservative theological background discover that the overwhelming majority of their teachers who are interested in religion, hold opinions like those Mr. Bryan has been denouncing." This Mr. Gilkey says by way of compliment to the college student and the college teacher. Please note this refers ONLY to teachers who are "interested in religion". As a matter of fact, many—if not most of our university teachers today are not interested in religion at all. Therefore it is very interesting to me and it should be to YOU that an "overwhelming majority" of those interested in religion hold opinions like those Mr. Bryan has been denouncing. Those of us who have heard Mr. Bryan know that he is simply preaching the doctrine of our fathers—the doctrine of the Bible, the doctrine of the miraculous, virgin birth of Jesus, the doctrine that the Bible is the Word of God, and is TRUE. And Mr. Bryan is "denouncing" in his lectures to students ONLY such "opinions" as are contradictory of the claims of the Bible. And this writer defending students and teachers in their PRESENT attitude toward religion, finds that the "students find that an overwhelming majority of the teachers who are interested in religion hold these opinions" and he thinks it a fine trait of character that these students side with their teachers in their opinions which Mr. Bryan has been denouncing." I quote this to show you that students in colleges and universities "follow their teachers in religion", and to show you that a friendly writer to "modern" notions of religion finds that the teachers whom these students follow hold the same opinions "BY AN OVERWELMING MAJORITY" that Mr. Bryan is "denouncing". This illustrates another thing which is the matter with our colleges—we look in the wrong direction to make up our faculties. We used to look to Germany; and we had a good many institutions of higher education ten years ago who gave a teacher educated in Germany the large preference over "home talent". Of course the World War opened the minds of the people to that error, and even some of the teachers began to see that this is a mistake. But the tendency continues to this day to go as FAR away as we can to get our college teachers, and to get them from the richest endowed institutions of this country. But these big, rich, heavily endowed institutions in this country are by "an overwhelming majority" wrong on two things—Christianity and Economics. And these two subjects shade almost every other subject taught in colleges and universities.

I tell you if a man is NOT right on Christianity, he is a dangerous teacher of youth, and I tell you also, many of them in the higher institutions of learning are NOT right on Christianity. Oh, they have some kind of a notion about religion, of course. Every living human being has that. Paul found at Athens that they were "Too Religious". But he did not find any Christians in his first audience. There is a world of difference in "religion" and Christianity, and I wish our teachers and our preachers would say "Christianity" when they mean Christianity, and quit saying "religion" when they mean "Christianity".

But let me give you a few figures found by Dr. J. H. Leuba, professor of psychology in Bryn Mawr, who has made a very thorough study of

the condition of religious thought in the faculties of leading colleges. Dr. Leuba reaches the conclusion that the beliefs in a personal God and in personal immortality are disappearing from the thinking of those who are recognized as our leading teachers in the "leading universities"—our so-called "greatest teachers in our greatest universities". He found that the skepticism and unbelief increase as one passes upward in the classes of a university—of course, for these "upper class men" come more and more in contact with these "great teachers" who are themselves "unbelievers". As the investigator passed from students to professors he found these results more disturbing. He groups these teachers under two heads—the "lesser" and the "greater", the greater including only those whose names are in "America's Men of Science", a book in which there is listed the eminent men of science in the United States in their particular line—a kind of "Who's Who" in Science. There is much more skepticism among the "greater" than the "lesser". The following percentages refer only to a finding of conditions among the "greater":

Thirty-four and eight tenths per cent of these men who teach physics believe in God.

Only sixteen and nine-tenths per cent of those who teach biology believe in God. Thirty-two and nine-tenths per cent of the professors who teach history believe in God. Only nineteen and four-tenths of those who teach sociology believe in God. Only thirteen per cent of the eminent teachers of psychology believe in God. And yet we are crazy here in the South to send our college graduates to these "BIG UNIVERSITIES" and we are also crazy to get lots of their graduates in our faculties—and this is another thing the matter with our colleges. A college in the state of Mississippi should be conducted for the benefit and help of our people here in Mississippi. So should a high school, so far as that goes, and yet our high schools think largely of the student who is going to college and our colleges look still higher and plan to "send them away" up north to finish their education. Yes, our schools make a great mistake in running after "authority for truth" instead of hunting for "Truth for Authority". It seems they would rather be fashionable than useful. They would rather be popular with some "association of colleges" than to serve their home folks.

## DREW BAPTISTS AND "UNION MEETINGS"

W. A. Sullivan, Pastor, Drew, Miss.

(The following is an extract from a sermon preached by Pastor W. A. Sullivan before Drew Baptist Church, Drew, Mississippi, Sunday evening, April 27, 1924. A large congregation was present. At the close of the sermon, Deacon L. B. Gambrell, brother of the late Dr. J. B. Gambrell, offered a motion "That the church by rising vote signify her approval and endorsement of the pastor's sermon; and that the Baptist Record be requested by the church to publish it." The motion was overwhelmingly adopted without a dissenting vote.)

### The New Testament Church

(1st Tim. 3:15b; Matt. 28:18-20)

We have churches and churches so-called. Tonight I wish to speak to you about the New Testament church.

Sometimes the New Testament scriptures refer to the New Testament church as an institution. At other times it is spoken of as localized in a sovereign independent body, or as we often say, a local church.

Dr. J. R. Greaves used to illustrate the difference between the church as an institution, and the church as a local, independent body by the difference between the jury as an institution and the jury as a local independent body. For example: When we say "Every man has the right of trial by jury; or the jury is one of the safeguards of our liberty", we refer to the jury as an institution. When we say "The jury finds for the

defendant" we refer to a jury as a local body independent of all other juries, or bodies of every kind.

The subject as stated is very broad. To speak of every phase of it would take us over the whole field of Ecclesiology. Of course that could not be done with one sermon. Therefore in our discussion tonight, we shall be limited to four or five phases of a four-subject. Even then we must be very brief.

In our discussion thus far we have seen,

First—That the Lord Jesus Christ Himself is the Founder of The New Testament church; and therefore, that any so-called church, regardless of whom its founder may be, or regardless of how much good it may seem to have done, is not the New Testament church.

Second—That the constituency of a New Testament church, is a body of baptized believers; and therefore, (1) scriptural baptism, as well as regeneration, is essential to membership in a New Testament church, and (2) those who have not been baptized as Jesus commanded have not been baptized at all, and are not members of a New Testament church.

Third—That the purpose of the New Testament church is: (1) To serve as the agent through which the Wisdom of God is made known in this world; (2) To glorify God in time and eternity; and (3) To "carry on" every phase of the work of the Kingdom of our Lord and Savior Jesus Christ. (Eph. 3:10; 3:20-21; Jno. 14:12; 17:18.)

Fourth—That the program for doing the work of the Lord Jesus (1) has been authorized, outlined, and commanded by the Risen Christ Himself; (2) That His program is world-wide in its scope, simple in its statement; and (3) That it was given for all time. (Matt. 28:18-20.) Therefore it is presumption, and folly, and disloyalty on our part to undertake to extend the work of our Lord according to any other program.

Fifth—That there are many so-called churches and other organizations apparently seeking in genuine earnestness to do good in the world; and therefore, a New Testament church must not hinder such organizations in their good intentions, but rejoice in all the good they may do.

But this leads us to consider,

## VI—The Attitude of a New Testament Church Toward Union Evangelistic Campaigns and Other Union Movements

We are urged to federate; to co-ordinate. We are asked to unite with other organizations in "union meetings" and other interdenominational campaigns to promote the work of our Lord.

Why not do it? Why not join other denominations in "union meetings"? Why shall not a New Testament church go into "union" campaigns to extend the work of the Kingdom of God in this world?

The pastor of Drew Baptist Church has some very definite convictions to state in reply to that question:

I stand unreservedly for absolute religious liberty for every soul on this earth. Every man has the inalienable right to read the Bible and to interpret it for himself. Every man has the inalienable right to worship God according to the dictates of his own conscience. Every man has the further inalienable right to serve God and to exercise himself in his religious life according to his own understanding of the teachings of God's word.

If a man is true to himself and to God, he must perform his religious service according as he understands the terms of the Commission which the Lord Jesus Christ has given.

I am profoundly grateful for the interest which our laymen throughout the country are manifesting in the work of the Lord Jesus. In my judgment it indicates a tendency toward getting back to the New Testament method of doing the work which God has for us to do in this world.

As we go out to do that work, we have His own specific directions to guide us. These directions are found in Matt. 28:18-20:

"Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:



teaching them to observe all things whatsoever I have commanded you",

Then follows the promise,

"And lo, I am with you always, even unto the end of the world".

So we have three points in the Lord's program for projecting the work and interests of His Kingdom in the world:

1. We are commanded to make disciples.
2. We are commanded to baptize them.
3. We are commanded to instruct them in all things whatsoever He has commanded us.

This is the program as the Lord Jesus gave it. We have no right to undertake to carry on His work according to any other plan. We have no right to take anything away from the Lord's plan for projecting the work of His Kingdom on earth. We cannot be loyal to Him if we neglect any part of His program. Our Risen Lord who is vested with all authority in heaven and on earth commands us not only (1) to make disciples, but (2) to baptize them, and (3) to instruct them. It is only when we take as a whole that program, or Commission, which Jesus gave that we have the promise of His presence in our work.

Now we have many Christian people of different denominations in this country. Perhaps many of us of whatever name, whether Baptist, Disciple, Episcopalian, Methodist, Presbyterian, etc., agree as to the first point in the Lord's program. But we do not agree as to the last two—the baptizing and the instructing. Therefore we cannot walk together, "for how can two walk together, except they be agreed?"

In every "union meeting", or union movement of any kind, which has for its purpose the extension of the work of the Lord Jesus, there must be at least a tacit agreement that the two points in the Lord's program upon which we are not agreed shall not be emphasized. It is my conviction that to thus change the Great Commission given by our Lord Jesus Christ is nothing short of disloyalty to Him. I do not believe that under such an arrangement we can have His presence.

I want it understood once for all that I do not believe that baptism or any other duty that Jesus ever commanded has a whit to do with saving the soul. Any man who believes that baptism is essential to his salvation is a lost man. But the Lord Jesus Christ who saves us Himself, has authority to command us. He has given us his own program, and commanded us to execute it. I repeat: In "union meetings" or union movements of any kind, it is impossible to carry out that program if we are not agreed as to the meaning of its terms. We cannot insist upon the meaning and importance of baptism, the initial act of obedience in the Christian's life. We cannot instruct those whom we would reach in all things which He has commanded us. The moment we begin to try to do constructive work, discord arises, and disintegration follows.

"It will be remembered that back in 1919 the issue was drawn as to whether or not the general bodies of Southern Methodists, Southern Presbyterians, and Southern Baptists, would join up with the Inter-Church World Movement. The result was that each of these general bodies, speaking for their respective denomination, refused to go into that movement. That movement was typical of all union movements. Yet now the local churches of these three leading denominations in Mississippi, every time they join in "union meetings", are doing exactly what their general bodies refused to do."—N. T. Tull.

So for the reasons that in "union meetings" and union movements of all kinds that have for their purpose the extension of the work of Christ in the world: (1) The full program of the Lord Jesus Christ cannot be carried out; (2) There must be a tacit agreement that two-thirds of the great Commission shall be ignored; (3) Such a course is disloyalty to God's word and rebellion against the authority of the Lord Jesus Christ; (4) It is impossible to do constructive work; and (5) The general bodies of the leading denominations have refused to enter a "union movement" on a world-wide scale, my convictions lead me to take the position that "union meetings" and

union movements of all kinds are inexpedient, unwise, and hurtful. I therefore decline to enter them.

But I recognize that there is great need for much work to be done all about us. The laymen can do it. There ought to be in every church a number of our consecrated laymen to go out along the by-ways of the country side to evangelize, to enlist, and to instruct the people there—wherever such work needs to be done. But that work ought to be done under the direction of the local church, in its own way. It cannot be done by an Inter-denominational organization, or movement, which cannot foster a definite, constructive program.

## ENTHUSIASM VERSUS INSPIRATION

I feel quite sure that we need to carefully consider whether we are not sometimes moved by enthusiasm rather than the Spirit of God. I wish that we might have more manifest movings of the Spirit in us as individuals, and in our public assemblies. Since "It is not by power nor by might, but by my Spirit, saith the Lord", we should invoke the presence and power of the Spirit, and if need be wait for it, in all our worship and service. Whatever the Spirit of God inspires is right. Wherever the Spirit is absent, beware—go slow, or better still, not go at all.

It is very easy for some people to mistake enthusiasm for inspiration. Somebody started a wave of enthusiasm sometime ago, whose slogan was, "The world for Christ in this generation." The Bible nowhere teaches that all the world will be won to Christ in any generation. One who really knows the word of God, is not likely to let his enthusiasm run ahead of his knowledge of God's word.

The leaders who usually generate high-power enthusiasm, that sometimes like fire in stubble, sweep an assembly off its feet, usually have more zeal than knowledge, and for lack of knowledge, they mistake their effervescence of enthusiasm for spiritual inspiration. This may account, in part at least, for some movements failing, or all kinds of devices having to be resorted to to make them go.

Our enthusiasm may cause us to move faster than God. When the disciples were to be endued with power in order that they might be the better equipped for service, they had time to wait ten days for the promised power. Moses was clearly set apart from his birth to be the deliverer of God's people from bondage, but God let him wait eighty years before delivering to him his commission. God seemed to be in no hurry. Some of the people favored a revolt, and they would have failed had they attempted it. God's time to deliver Israel had not come.

In our feverish haste today, it seems as if we thought the whole thing depended upon us. Are we sovereign or God? Is this our world or God's world?

According to the teaching of science, God took a long time to create the world and get it ready for human habitation. He took time to make a good job of it. He didn't run over himself. Man seems to be about the only thing that is in a hurry. He got in too big a hurry about sinning and bringing trouble on all the human race. God then waited several thousand years before He sent a Savior unto the world that man might be redeemed from under the curse of the law, where he had placed himself by transgression. It is true God instituted a system of sacrifices by which man was constantly reminded that he needed a deliverer, which deliverer was dimly set forth in the blood sacrifices, but the antitype was a long time appearing.

It may be that our enthusiasm, untempered by knowledge, has been carrying us along too fast. It may be that we have not done some things quite as well as we would have done them, had we taken a little more time to mature methods and plans, and have depended more upon the Holy Spirit, and less upon our own wisdom.

I prefer the inspiration and guidance of the Holy Spirit and good common sense, to all the

human enthusiasm that can be aroused by an individual or by a crowd.

Earnestness, wise planning and careful execution, looking to God for the power, is about the ideal situation to be desired and sought after. May God give us zeal, and plenty of common sense as ballast, and I would add, a good deal of business sense.

—W. I. Hargis.

## LAYMEN'S MOVEMENT WOULD ENLIST BAPTIST MEN IN SYSTEMATIC MISSION STUDY

Indicating some of the advance movements that will be proposed to the Atlanta session of the Southern Baptist Convention by the Laymen's Missionary Movement, Dr. J. T. Henderson, general secretary, summarizes the chief recommendations as follows:

First, we shall recommend that the Executive Committee of the Laymen's Missionary Movement announce a course of study for men in Stewardship, Church Finances, and Missions; it is contemplated that the Committee prepare a certificate and seals to be awarded to those who complete the books included in this course.

Second, our Committee will perhaps recommend that a small pamphlet be prepared, suggesting twelve programs for the monthly meetings of Brotherhoods; it is contemplated that these programs deal with the different phases of our denominational activities and that the pamphlet shall carry some information and suggest other sources of information to assist the men in their preparation.

Third, we shall again recommend that our more progressive churches adopt the policy of sending to our State Headquarters each month, one-twelfth of their pledge to the Baptist program, with as much promptness as they pay their local expenses.

Fourth, our Committee will recommend that our Movement give special attention to the matter of instructing deacons in the Scriptural qualifications and duties of this office.

These proposals are published in advance in accordance with a resolution adopted at Kansas City last year, requesting the general boards contemplating asking the authority of the Convention for the projection of new policies to indicate such proposals in advance through the columns of the denominational papers.

—Frank E. Burkhalter.

## EVANGELISM WILL BE STRESSED IN CONVENTION ADDRESSES

In an effort to give evangelism, or the winning of people to Jesus Christ, its proper emphasis on the program of Southern Baptists, the evangelistic department of the Home Mission Board announces a special evangelistic conference to be held at the First Baptist Church, Atlanta, Thursday, Friday and Saturday mornings of Convention week. The programs will hold only from 8 to 9 o'clock each morning, adjourning in time for the Convention.

The Home Board Quartette will conduct a 15-minute devotional service each morning, leaving the speakers 45 minutes in which to develop on their messages. Dr. John R. Sampey of the Southern Baptist Theological Seminary will speak the first morning on "Do the Work of an Evangelist", Dr. L. R. Scarborough, president of the Southwestern Seminary, will speak the second morning on "The Value of Evangelism in Denominational Programs", and Dr. G. H. Crutcher of the Baptist Bible Institute will bring the concluding message on Saturday morning, "Scriptural Evangelism".

Confident that such speakers will have a worthwhile message for every messenger to the Convention the Evangelistic Department is extending them through the denominational press an invitation to attend the sessions of this conference.



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1915, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### IS A NON-CHRISTIAN HONEST?

Better not answer this question hurriedly, either yes or no. Neither is it worth while to get offended and throw the question aside. People have different conceptions about what it is to be honest. Standards are very adjustable according to conditions. One will practice himself what he condemns in others; or his conscience may condemn him while his lips will say, "Oh well it is no worse than others"; or it is the common practice; everybody does it.

It is our purpose to show that measured by the absolute standard of honesty, no man can justify himself who is not a Christian, if he believes at all in God. The man who does not believe in God is not normal; his mind is out of joint. This does not mean that he is morally irresponsible but that he has some how given himself a wrench that queers his vision of truth and fact. This is evident from the fact that not one person in a thousand is an atheist; so he is queer in his mind.

Now if a man believes in God, he must know that he sustains some relationship to God. He and God cannot exist in the same universe without being brought into some sort of relationship. This may almost be said of any two beings and is certainly true of man and God. It is man's business to find out about God and to know and properly observe this relationship.

If there is a God, he must be the maker and preserver of all things. We owe our existence to him, and our welfare is dependent on his will, on our being in right relationship to him. Every man knows that he gets all the benefits of nature by properly observing nature's laws, by being in harmony with nature. So our welfare, bodily, mental and spiritual depends on our being reconciled to God, being in harmony with him. Being in harmony with nature means being obedient. Also being in harmony with God means obedience.

Intellectual honesty is a willingness to face all the facts. We must face the facts about the existence of God. To blink them is to disturb the poise of one's mind, to turn away from light to darkness, to become permanently dishonest. The man who refuses to acknowledge the presence of and inevitable relation to God is not dealing honestly with himself. The man who knowing the facts about God refuses acquiescence to them is not morally honest.

That is if he believes in the existence of God but refuses submission to him, refuses to acknowledge his obligation to him, repudiates allegiance to him, turns away in disobedience from him, he parts with his integrity. His understanding goes one way and his conduct another. He is among those whom Paul describes in the first chapter of Romans: "Knowing God, they glorified him not as God, but their senseless heart was darkened."

But does honesty compel one to be a Christian? Does the acknowledgment of God lead on inevitably to the acknowledgment of Christ, and obedience to him? Our answer must be in the affirmative.

In the first place those who are ready to ac-

knowledge God generally have no trouble in owning Christ. On the other hand those who reject Jesus Christ generally make no pretension of honoring God, or care little about him. Not only does the Bible tell us that in him dwelleth all the fulness of the godhead bodily, but our reason is ready to acknowledge that he is the best revelation of God that we know anything about. All that he tells us about God is easily believed and accepted. While no man hath seen God at any time, the only begotten Son who is in the bosom of the father, he hath declared him, demonstrated him before men.

But to speak more specifically of the honesty of acknowledging Jesus Christ, he himself issues a challenge to every honest man in these words: "If any man willeth to do his (God's) will, he shall know of the teaching, whether it is of God, or whether I speak from myself." The challenge is just this: If you honestly wish to know the truth or falsity of the claims of Jesus, it is not hard to discover. If you are honestly purposed so far as you may know your obligation to God, to regard it, you will find the way open in Christ. Vision clears when the moral purpose is right. If any man stumbles at Jesus or refuses him, he has failed of the supreme test of his honesty.

### HONORS OR INSULTS

An effort to do a person honor which is accompanied by a tone or manner of condescension is an offense instead of a favor. Jesus was more than once subjected to this treatment, sometimes by well meaning people, people who wanted to be friendly, at other times by those who were seeking to find some flaw in his character. In this latter class is the case of those Pharisees and Herodians who said, "Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one; for thou regardest not the person of men. Is it lawful to give tribute unto Caesar, or not." Of course he was not flattered nor caught by the fawning of the sycophants.

But more sincere, though hardly less offensive was the case of the rich young ruler who came running and kneeling to him with the question, "Good teacher, what shall I do that I may inherit eternal life?" He thought he was doing Jesus very great honor, and indeed he intended to. But he was doing too little or too much. Too much, if Jesus was a mere man; too little if Jesus was the Son of God, and not a mere teacher. So Jesus said, "Why callest thou me good? One is good, even God." Jesus meant to show him, and did show him that he had not gone far enough. "Go sell, all that thou hast, give it to the poor, and come follow me." Here is not merely teaching; it is authority, a command; not instruction imparted, but sovereignty asserted. Until you have acceded to that, your honor to Jesus has fallen short, and may be an insult instead of a compliment. When one of Queen Victoria's daughters was a little girl, a boatman cautioned her in stepping ashore with, "Be careful, little lady." The child straightened herself stiffly and said, "I am not a lady, I'm a princess." Jesus will be hailed as nothing less than Lord.

The same inadequate honor was offered him in a sincere and well intentioned way by Nicodemus, who came to him by night, searching him out, and offered him what he thought was a high tribute when he said, "Rabbi, we know that thou art a teacher come from God, for no man can do these signs that thou doest, except God be with him." But Jesus put a stop to his well meant but offensive compliment by telling him he didn't need a teacher, he needed a bath of regeneration. Nicodemus' eyes seem to have been opened before he left that night for Jesus showed him that eternal life was in the Son of Man and was to be had by faith in him.

But among the most incongruous efforts to honor Jesus, in which lack of faith turns the efforts into an offense, is the coming of the women to the tomb of Jesus the morning after his resurrection. There is a mingling of the pathetic and the humorous, and the pitiful, in the going

of these three women in the half light and half darkness of the early morning, out from the city of Jerusalem to the garden near the hill of Golgotha, bearing spices to anoint the body of the crucified. They were truly devoted to him, though they had not yet comprehended his character or his mission. They were uncalculating in their blind purpose to do him honor. Not until near the place, did it occur to them to ask, "Who shall roll away the stone for us?" Do you say, "How like a woman?"

But we are concerned with only one thing in the story just now, and it is this. Their only idea was to show respect to a dead friend. It is the sort of honor that Jesus will not have. He meets them, or at least one of them, in the garden, when she has turned away disappointed and bewildered from the empty tomb. He says simply, "Woman, why weepest thou? Whom seekest thou?" Blinded by tears and unbelief; tears of unbelief, she supposes him to be the gardener and asks only to be shown the place where his body rests. Then Jesus puts into one word, all surprise, all rebuke, all gentleness, all call to memory and faith. And that one word is her name, "Mary!" Ah, how much may a tone express; how much more the simple inflexion of the voice than the word or words. The same words spoken in different tone may mean entirely opposite things. Try saying "He is a very good man." It may be so spoken with such an emphasis on very as to give a recommendation worth any position. It may be spoken in a hesitant, dubious way that pronounces him doubtful or even doomed. Notice how different people say, "Good morning." It may be so spoken as to be an insult; or it may carry all the charm and warmth and gladness of friendship.

But Jesus by his tone brought her back to herself and faith. She rapturously answers "Rabboni" and falls at his feet. She had come to pay respect to the dead Jesus; she now worships him as the living Christ. The morning dawns on a new world and a new woman. She knows him and owns him as the Lord of Life. Have you not wished that the people who think to pay honor to Jesus as the highest type of a religious man, a mystic, a seer, a prophet, might really know him?

It is not only that the praise men give to him as a great teacher, or prophet, or patriot or righteous or wise man, is inadequate. It is an offense. It is an offense, because it is an expression of unbelief in him, in his claim, in his word, in the position which he claimed as the Son of God. It is to bring flowers to his grave, but deny his resurrection. It is to honor the carpenter and peasant of Nazareth, but to besmirch the Son of God. It is to glory in his tomb, but deny him the throne. It is to praise his teaching and discredit his birth. How blind is the man on whom the glory of the resurrection has not dawned! How pitiful the mind that can hear his sermon on the mount, but understands not the mystery of Calvary, nor watches him ascend to where he was before.

To honor him merely as a man is to do him dishonor. To exalt him as the chief and leader among earthly heroes is to deny to him the worship that belongs to him as God. To show him honor as a prince among men is to degrade him from his throne at the right hand of God. Jesus will have no such honor. His is the name not at which every hat shall be lifted, but before which every knee shall bow. He receives his due only when like Thomas we are fully convinced, fully enlightened, and exclaim in glad and reverent worship, "My Lord and my God."

### Plant one acre for God.

It is said that besides Memphis, Birmingham will invite the Southern Baptist Convention for 1925. We have heard that New Orleans may also send an invitation.

### Plant one acre for God.



## 20 YEARS OF GROWTH

As an indication of the development of Mississippi Baptists in contributions to the Lord's work we give the following interesting figures: In the year 1904, 20 years ago, Mississippi Baptists gave for all purposes \$90,000. Of this amount \$18,800 was given to Foreign Missions and \$8,200 to Home Missions.

For the five years ending with 1904 Mississippi Baptists gave a total of \$60,624.08 to Foreign Missions and \$27,010.23 to Home Missions. For the five years ending April 30, 1924, Mississippi Baptists gave a total of \$566,158.63 to Foreign Missions and \$354,527.57 to Home Missions.

If Mississippi Baptists should continue to develop in the grace of giving for the next 20 years as we have during the past 20 years we will be giving millions of dollars to missions besides a corresponding increase in gifts along other lines.

We had intended to give this week an extended discussion of the report of the committee on correlating the work of the Boards of the Southern Baptist Convention, but lack of space now forbids. We are publishing this week a report by a minority of the committees which proposes radical changes in the organization of the Convention Boards. It was prepared by Brother N. T. Tull. The work of the committee has required long and patient effort and they are due the thanks of the Convention. The report of the majority was published last week that you might study it and make up your minds. It seems to us good as far as it goes. But the report of the minority will we believe commend itself to everybody as being Biblical in its outlook and systematic and consistent in its method. Many have said that if we were just beginning our co-operative work, it is undoubtedly the best plan; but they are afraid to undertake so radical a reorganization. We believe it is the best plan proposed and is workable, though it would take more time, patience, caution and good sense to put it in operation. But anything that is worth doing is worth doing right.

All citizens respect the laws they like. The test of devotion to our institutions is respect for law itself, that is, devotion to the principle that we are a government of laws and not of men; that it is only through a government of laws that we may avoid the despotism of a government of unrestrained official discretion, of arbitrary action and caprice. Respect for law is quite apart from approval of particular laws. It is respect for organized society, and in a republic, for the rule of the people through representative government. Disrespect for law is faithlessness to the democratic principle which cannot be applied except through laws expressing the will of the people. With us the constitution is the fundamental law and our devotion to our country has its highest expression in fidelity to the constitution. In that fidelity is found our assurance of stability and order, the safeguard of the public interest and the guarantees of individual right.

—Charles Evans Hughes.

## SOME INTERESTING RECORDS

Up to and including March 31, 1924, the churches in Mississippi have made the following record on the 75-Million Campaign. 1,116 have made pledges to the Campaign. These churches have paid a total of \$2,103,536.68, or an average of \$2,090.99 each to above date. 344 churches which made no pledges to the Campaign, but which have made payments on the Campaign, have paid a total of \$51,647.44, or an average of \$150.14 each to above date. 197 churches which made no pledges to the Campaign have paid nothing. Only 12 churches which made pledges to the Campaign have paid nothing on their pledges.

These are the records shown by the books of the Convention Board. Some of the churches which show to have made no pledges and paid nothing have paid something through the General Association. Others are Landmark churches.

## CORRELATING CONVENTION BOARDS

In your issue of May 1st it found the minority report of the Committee on Correlating and Defining Work of Various Departments of Convention Activities. I regret very much that the proposers of this report did not see fit to sign their names.

It proposes four boards, the second of which is to be The Southern Baptist Mission Board, and is to have charge of all the Foreign Mission work. Why not have this board take charge of the mission work now being done by the seventeen State Mission Boards within the territory of The Southern Baptist Mission Board? If it is wise to have one Southern Baptist Mission Board, why would it not be wise to save the administrative expenses of the seventeen smaller boards, and thus insure absolute harmony in plan and execution? Will the minority report agree to the transfer of all the mission work now being done by the State Mission Boards to The Southern Baptist Mission Board?

—W. Y. Quisenberry.

## JUNIOR CONGREGATION AT SHAWNEE, OKLA.

As to our Junior Services let me say that it is a regular preaching service for junior boys and girls. They have an organization but their organization is not, in any sense a church organization. They are organized simply to take care of their meetings. They have ushers, a choir leader and a pianist. The whole organization is similar to the organization we have in the various departments of our Sunday School except that they have no teachers and no classes. Our Juniors understand this and so when they make a profession of faith in Christ and many of them do, some at almost every service, they know that they have to come to the church service and present themselves for membership. We are keeping it constantly before them that their meeting is not a church service and that the Junior Congregation is not a Junior Church. Their meeting is a Junior preaching service.

We began this service with our juniors more than three years ago and I do not think we have anything in our church organization more effective than the Junior Congregation. Heretofore the majority of our junior boys and girls went home. One reason was that we did not have room in the main auditorium for them and they were crowded out, another was that the church services were not adapted to juniors but now they have a junior service especially adapted to them with a preacher who has made a special study of junior boys and girls and who adapts his messages to their needs. I suppose that 90% of our junior boys and girls remain to the preaching service and at the evening services we have a large number of them present. We are also training them in systematic giving as well as in systematic attendance. Those who are members of the church make their pledges to the church support but pay them through the junior service and in this way we are training them in giving as well as in attendance. They have many tithers in the Junior congregation and the young man handling this service is putting special emphasis on Bible study, tithing and other things. It is a great factor in the development of our Junior boys and girls. I believe that this about covers the ground on our Junior Congregation.

Hoping that everything is going well with you, I am

Yours,

—J. Benj. Lawrence, Pastor.

## WHAT DOES A VACATION SCHOOL DO FOR A CHURCH?

1. It salvages the free time of childhood when it is most exposed to moral perils and dangers, and uses it for purposes of religious instruction.
2. It reaches the children of the community

hitherto untouched by the church, and draws them into its active life.

3. It guides the boys and girls into the way of the Christian life, and helps them solve their summer problems.

4. It ties them into the membership of the church, and trains them for future Christian service.

5. It makes many new home contacts, and promotes community good will toward the church.

6. It produces better trained teachers for the Sunday School, and is a recruiting center for the church.

7. It is the forerunner of a more efficient Sunday School, and makes for week-day religious instruction.—The Baptist.

## BOOKS ON EVOLUTION

I am in receipt of two booklets on the subject of Evolution. The titles are "The Evolution Issue" and "Evolution or Christ, Christ or Hell". They contain two addresses by G. G. Martin, the author, in which he arraigns Evolution with great severity, but with a logic unanswerable. He packs these two addresses full of information showing that the really great scientists have not accepted Evolution, but have rejected it. If you want to know what the Evolution situation is and need information with which to meet it, order these booklets. Add to this his other book, "Hell and the High Schools", and you have a wonderful store of information on the subject. And we have got to meet this question, there is no avoiding it. It is vain to cry peace, peace, for there is none on this subject. The battle must come. Get these books and be ready. Order from G. G. Martin, Blue Mountain, Miss.

—J. P. Williams.

## FOREIGN MISSION BOARD WILL ASK RELIEF AT HANDS OF THE ATLANTA CONVENTION

By Frank E. Burkhalter

In compliance with the action of the Southern Baptist Convention at Kansas City last year in requesting the general boards and other agencies contemplating the presentation of proposed new policies to the Convention, to indicate in advance through the denominational press, an indication of what the proposed policies will be, the following summary of special requests which the Foreign Mission Board will make of the Atlanta session of the Convention are officially authorized by the Foreign Mission Board:

1. The Board asks new and explicit instructions concerning Near East and other relief work.
2. It presents the alternative of the denomination providing a larger income for the Board or else instructing the Board to withdraw from some fields and curtail expenditures in others.
3. The Foreign Mission Board makes of the Convention the earnest appeal that steps be now taken looking to the relief of this Board from further loans and the repayment of the loans which have already been made out of foreign mission funds to our theological institutions in the South. Attention to this request is a matter of the greatest importance.
4. The Board sums up its requests to the Convention in one appeal that the Convention will review as carefully as its program will allow the time, circumstances and conditions amidst and under which its Foreign Mission Board is now working, and that in this marvelous hour for Foreign Missions it commend to the denomination by formal action a more commensurate and reliable support for this great and necessitous work.

President Nicholas Murray Butler, of Columbia University, has been doing some sniping against prohibition, but when challenged by Dr. Clarence True Wilson to debate the issue before the Methodist Conference, he took to his heels and his hole. Exit Butler.



## THE SOUTH A GREAT MISSION FIELD

By Richard H. Edmonds

(Mr. Richard H. Edmonds, one of our foremost publicists and seers of our country and the South's most potent spokesman, has written to the Corresponding Secretary of the Home Mission Board a wonderful statement of the South as a Mission Field. It deserves the widest publicity and thus a place in Home and Foreign Fields. Let our brethren ponder this wonderful statement of present and future conditions in the South.—B. D. Gray):

"I need not remind you that I have been saying for a good many years that the South is one of the greatest fields for missionary activity, based on the influence which it will have upon world affairs, that can be found in all the world. There is nothing just like the Southern situation.

"Perhaps you remember that I published a year or so ago a statement from Mr. Jesse Grant to the effect that his father, General Grant, in studying the influence of foreign immigration upon this country, and regarding as a very serious danger the menace of too many foreigners in America, said that he thought the time would come when the Anglo-Saxonism of the South would have to save the United States from destruction. If General Grant had lived to the present time and seen the extent of the foreign element in the North and West and the influence which it is exerting, he would, I am sure, have realized even more deeply than he did in his life time that the future of this country is in the hands of the South, to be saved or lost according to what the Anglo-Saxons of the South may do.

"As you know the population of New York City has about 76% of foreign stock; that is, of people born abroad, or born of one or more parents who were born abroad. Chicago has about 75% or 76% foreign stock in its population. All New England has 60%. A few days ago I saw an official Government report that of 31,000 students in the public schools of New Haven, 22,000 were of foreign origin; only 9,000 being native American children. There were 2,000 more Italians in these schools than the total number of American born, or born of native American stock.

"This condition is typical of much of the North and West, and this foreign element, thoroughly Americanized as some of it is, is yet entirely different in most respects from the native Anglo-Saxon element which has made this country what it is. In the early days the settlers who came to America, those who landed in Virginia as well as those who landed at Plymouth Rock, were largely a God-fearing people who came here to seek religious and civil liberty, and to found a country free from the interminable entanglements and diplomacy of Europe. The people who have been coming to this country of recent years are to a large extent a God-ignoring, if not a God-hating people. Many of them are of Bolshevistic strain which proclaims 'to hell with all churches, all governments, all synagogues! We are Anarchists! We are Atheists!'

"In the South, on the contrary, the foreign element is still comparatively small. North Carolina stands pre-eminent in this respect with only seven-tenths of one per cent of foreign stock, while Rhode Island is at the other end of the list with 69% of foreign stock.

"The resources of the South for material development are greater than those of any other equal area in the world. They guarantee a development as far in excess of that which we now see as the progress and wealth of the South today exceeds the desperate poverty of the South of 1865. Though I have watched the movement of industrial development in this section for nearly fifty years, nothing in all that time is at all comparable in extent and variety of activity to that which is now under way from Maryland out to Texas and Oklahoma. We are making marvelous strides. Capital from all sections is rushing into the South. New England cotton manufacturers, disturbed by the labor and legislative conditions in their section due largely to the foreign ele-

ment, are rushing hotfoot into the South. They have invested about \$30,000,000 in the purchase of Southern mills in the last twelve months, and are spending about the same amount in the building of new mills.

"Outside of New York, Chicago and Philadelphia, thirty-nine hotels costing each over \$1,000,000 were completed in the United States last year; and of this number nineteen, or almost exactly one-half, are in the South. Some of these hotels cost \$2,000,000 or \$3,000,000 each. This year will show a still greater activity in hotel building; and this tremendous movement in hotel building is merely typical of what is taking place in every line of activity throughout the South.

"The great business leaders of the country are looking to the South as the safest place in the United States in which to invest money, because of its freedom from heavy foreign immigration. The very fact that the foreign element is so dominant in some sections of the West has for years been causing the Anglo-Saxon people of those regions to move South to be in touch with the Anglo-Saxonism of this section.

"A Southern born man, a large banker in New York, said to me a few years ago that he was living in New York in order to make money, but that he had established a home back in the South for the raising of his family, for under no condition would he be willing for his children to be educated outside of the South.

The tremendous increase in business and in wealth of the South, not simply in a few states but in every state, will have a very serious influence upon the whole country. Having saved the South after the Civil War to Anglo-Saxonism, and prevented its sinking into the condition of Haiti or San Domingo, this section has gradually been going forward in educational work, and in the utilization of its vast stores of raw materials, until it has reached a point where even the veriest skeptic of the past can now realize that the possibilities of the future are almost unlimited.

"What shall the South do with the enormous wealth which has been coming to it? This wealth will test its stamina and its moral backbone to a far greater extent than poverty ever tested them. We shall be in greater danger from the menace of the power of unwisely used wealth than we were from the danger of destruction by poverty at the close of the Civil War and for years of the religious life of this section is in some respects the most tremendous issue which faces the world. The Salvation of the individual soul in the South takes on a broader phase than merely that of one more soul saved for work here and for life eternal hereafter; because every soul saved becomes an added power for the extension of the religious forces of the South in the domination of this section by true religion, and thus influencing the entire nation, and the world.

"Who can measure the responsibilities of the South, and its opportunities? Only God, Himself, who spans the heavens with His hand can really grasp, or comprehend the infinite opportunity and the infinite responsibility which rests upon the existing religious forces of the South to put forth the most tremendous efforts which they, or other people have ever exerted for carrying forward God's work in the South.

"As Baptists we need to plant our churches in every strategic point where rapid industrial or business development will tend to draw people away from religious work unless we do our part to hold them in line. The young men and the young women of the South, lured by the glowing prospects of business activities, and tempted by the sweep of social life, are liable to be carried away from religious life unless the older people of this generation put forth redoubled efforts to save them to the cause of Christ. We need that every minister of the Gospel in the South shall feel more deeply than he has ever felt before that he is preaching not simply the Gospel of Christ to the individual man or woman, but that he is working to the utmost extent of his ability and

power for saving the South, and thus saving the nation.

"I believe that God has placed upon the Southern Baptists a greater responsibility than was ever placed upon any other denomination in the world's history. By virtue of numbers and position and increasing wealth, Southern Baptists can largely shape the destiny of the South, or they can by their failure to measure up to the opportunity permit the South to gradually lose the strength of its religious life and the concentration of its work upon the advancement of the Cause of Christ. What will be the answer of Southern Baptists? How will they meet this situation? Will they recognize that here is a mission field unsurpassed on the face of the earth and that in developing to the utmost extent the Baptist cause in this section, in advancing its educational activities, its missionary activities, they are putting into effect the forces which will control America, and that America will control the world to a greater or less degree according as we lay deep and broad the foundation at the present time?

"It is a great task to which we have been called. I wish I might say some word which would ring through the South and awaken our people to the fullest extent to the responsibility which God has placed upon them, and to the opportunity which He has given them to do in this section what no other denomination in all the world's history has ever been able to accomplish in a country of such limitless resources and of such boundless wealth as this section will have in the coming years.

"This may be called, in contrast to the iron and steel age, the plastic age of the world. We are molding the concrete work which in its soft or fluxing condition can be shaped according to the molds that are made. We build our houses and pave our streets with this plastic material, which, when it is hardened, for beauty or usefulness, remains almost imperishable.

"The South is in the fluxing age, the plastic stage of its civilization. In the years to come it will be largely exactly according to how it is molded at the present time. According as we design the mold, according as we make the mixture and permit it to become hardened or 'set', so will its future be for good or for evil. It is too late, after the plastic material has been hardened, to remold it. It will be too late a few years hence to remodel the life of the South. The work must be done today, or to some extent left undone through eternity. The time lost now can never be regained.

"In your work you have an opportunity given to few men in human history. The prayer of every lover of Christ, of every lover of the individual soul, and of his country should be for greater strength and greater power, and the co-operation of the Baptists of the South, unstintedly, unhesitatingly to carry forward your tremendous work. Eternity alone can reveal the influence which the work of the Home Mission Board of the Southern Baptist Convention will have upon the destiny of this nation, upon the destiny of America, and upon the destiny of the world."

## "THE BAPTISTS, AND THEIR MISSION TO THE WORLD FROM BIBLE STANDPOINT"

(An address delivered by J. L. Boyd, Magee, at the fifth-Sunday meeting of the Simpson County Baptist Association in March, and by unanimous vote of that body given for publication in the Baptist Record.)

The questions that arise in the consideration of this subject are three; namely, Who are the Baptists? What are their distinctive principles? and What is their mission to the world? As to the first, it may be recalled that about one hundred and thirty years ago there were only about 200,000 Baptists to be found in the world. Now, there are something more than 12 million, the largest non-Catholic Christian body in the world. A marvelous growth this. God has wonderfully



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## THEIR MISSION FROM BIBLE POINT

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God has wonderfully

blessed the Baptist people and brought them out into a large place. Their growth would have been just as marked in the intervening centuries as it was in the past century and the first hundred years of the Christian era had they been unhindered. It is reported that the chairman of the Council of Trent, a Catholic body, which convened in 1555, said: "If the Baptists had not been cut off with the knife they would have swarmed the earth." Of course, what else could be expected of them but to multiply and replenish the earth. They have ever endeavored to carry out the will of their Lord who commanded them to "disciple the nations, baptize, and teach them". It was cast at the Baptists a few years ago that they "were many but not much". But they have not only become "many" more, but they have become "much" in influence and power. A good percentage of the leading scholars of the world are found in the ranks of the humble folk called Baptists, today. This is not only true in reference to the scholars, but it may be said of all walks of life.

As a people, the Baptists ante-date all other Christian bodies, and cannot be properly called Protestants. What is a Protestant? He is one who protests. What is a Protestant denomination?—It is one whose founder protested against something or other and organized another Christian body after his own belief. This is true of all the Protestant denominations, but it is not true of the people called Baptists. They do not protest against the Roman Catholic hierarchy, but they dared to oppose that unscriptural organization. They opposed it first, last, and all the time—contending earnestly for the faith once for all delivered to the saints. Of all the Protestant denominations we can find an account of their beginning and the name of their founder. But of the Baptists, history does not reveal anything of their beginning or their founder since they were established and set going in New Testament times by Christ himself. Ridpath, the eminent historian, says: "All Christians in the first hundred years of the Christian era were Baptists". The authors of the "History of Dutch Reform Church" in four volumes are quoted as saying: "We have now seen that the Baptists may be considered the only Christian communion which has stood since the Apostles, and as a Christian society which has preserved pure the doctrine of the Gospel through the ages. The perfectly correct external economy of the Baptist denomination goes to refute the erroneous notions of the Catholics that their communion is the most ancient". The names of the authors of this work are Dr Ypiij, Professor in the University of Gunningen, and Dr. Dermont, chaplain to the King of Holland. Other data could be produced to support the fact that Baptist churches are in direct, unbroken line of the New Testament churches.

II. What are the fundamental doctrines that differentiate Baptists from other Christian bodies? In other words, why do Baptists differ from others, and how? Old Dr. Gambrell said: "Baptists differ with other folks for the simple reason that other folks differ with them". The Baptists take the Bible, the whole Bible, and nothing but the Bible for their rule of faith and practice. The following seven fundamental tenets may be taken as a basis of what they believe to be clear and unmistakable teaching of the Bible:

(1) "The Bible is the sufficient and final rule of faith and practice. It is an open book for each believer to read and interpret for himself". Baptists do not take stock in creeds. There were no creeds in New Testament times. All the creeds of Christendom are post-apostolic, and by means of them unwarranted and unscriptural burdens have been bound upon the consciences of men which are the chief hindrances to Christian union today. The Baptists hold that the Bible is sufficient and final.

(2) "Religion is personal and spiritual, and is brought into the soul through faith in Jesus Christ as the Son of God". There can be no proxy in religion.

(3) "Baptism is a symbolic ordinance, and a public profession of the believer in Jesus Christ

as the Saviour. The Ordinance is designed to set forth the death, burial, and resurrection of Jesus Christ, and is an open testimony that the person baptized has died to sin, through repentance, is buried with Christ in baptism, and raised to walk in newness of life. It is by immersion, as was the baptism of Jesus, and as was commanded in the New Testament. Baptism is necessary to church membership and to the privileges to the Lord's table, the Lord's Supper". Hence Baptists do not baptize infants, finding no warrant for it in the Bible, and adjudging them incapable of repentance and faith and therefore not fit subjects for baptism. Baptists also consistently require those coming from denominations to be baptized, insisting that they have not been scripturally baptized. And for this reason they do not take the Lord's Supper with others and do not invite others to partake with them.

(4) "The Lord's Supper was left to us as a simple symbol of Jesus atoning death, and prefigures His second coming. It is to be participated in by those only who publicly have professed their faith in baptism. Church membership through the ordinance of scriptural baptism comes before the Lord's Supper".

(5) "The churches which Jesus commanded His disciples to organize are local, congregational, and independent bodies". No church can exercise authority over another, nor can any body of Christians outside the local church exercise authority over the local church. The local church is accountable to its Head only, who is Christ.

(6) "All believers in Christ are equal in a church, the only special privileges being that of special service."

(7) "The Church and State are separate. Neither should control or exercise authority over the other." Baptists believe in a free church in a free state.

Upon these seven principles expressly and unquestionably taught in the Bible the Baptists stand or fall. With these clearly understood and faithfully set forth to the world the Baptists are willing to rest their case. There is no doubt as to the outcome. For we are bold to believe that Dr. A. T. Robertson of the Louisville Baptist Seminary is correct when he says: "Given an open Bible and open mind and you will have a Baptist."

III. This brings us to the last division of the subject, "The Baptist Mission to the World from a Bible Standpoint". I am glad the subject states from a Bible standpoint. The Baptists have no program of their own making. Their program has been made for them and given to them as revealed in the Bible. With all their rightful freedom and boasted liberty Baptists dare not attempt a program of their own making. Neither would they presume to change the one Christ has handed to them to carry out. It was given to them in His parting words on the Mount in Galilee and is found in Matt. 28:18-20—"And Jesus came and spake unto them, saying: 'All authority is given unto me in heaven and in earth. Go ye therefore and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the age'. Under this commission all authority is vested in Christ who is the Head of the Church. His will is supreme, His right to command is indisputable, His plans are unchangeable. To know His will in the matter of world conquest and not to do it is as the sin of rebellion.

"It is not ours to make reply,  
It is not ours to reason why,  
But it is ours to do or die".

What did He command in the Great Commission? Let us analyze it briefly. "Go ye, therefore, and make disciples of all nations". We are not to stay, but to "Go". We are not warranted in evangelizing in our own home community and remain there till we feel that all has been done that can be done before moving on. It is true that we are to begin and continue there. But having begun there, we are to immediately take

steps to move on and continue moving on till the gospel has been proclaimed in all the world to all men in all languages and tongues. In this program of Jesus we are not to force men, nor to take advantage of men. We are to make disciples not by coercion, but by proclamation; not by threat, but by entreaty; not as trappers, but as fishers of men. We are first to disciple. First things first with Jesus. And "so mote it be" with us. "To disciple" is to bring one around from going the ways of the world to going the ways of Jesus; to bring him from pursuing after the carnal things of life to become a willing and joyful follower of the man of Galilee; in other words, to bring him under the power of the Gospel with the aid of the Holy Spirit to repentance of sin and faith in the Lord Jesus Christ as Saviour. To be a disciple is to be a new creature in Christ Jesus, and of such is the kingdom of heaven. It is these that we are to baptize. We are not to baptize and then win them, but to win and then baptize them. According to this program so-called infant baptism is out of place, untenable, and unjustifiable. There is no scriptural basis for infant baptism. And it might be said that it is the chief divisive doctrine in Christendom today. It is at the root of all the false theories in support of the Union of Church and State which has afflicted humanity for many centuries. Affusion for baptism together with infant baptism, so-called, are the basal principles that divide Christendom today. And as long as these false practices are defended and practiced there is little hope for a union of churches. Baptists are ready at any time for a united Christendom, but they are fixed and unalterable in their stand on "Union on a strictly Bible basis". Until that time Baptists shall pursue the even tenor of their way, going on increasing and covering the whole earth.

Having made disciples and baptized them, we are to teach them the "All things". In other words, indoctrinate them. Inspire in them a reverential respect for all the commands of Jesus, and to teach them by precept and example that "To obey is better than sacrifice, and to hearken than the fat of rams". If we seek to carry out this commission as the Lord has given it to us, He has promised to be with us to the end of the age.

Now, concretely, the mission of Baptists is not to get everybody into the Baptist churches, however much we desire folks to join our churches. Neither is it the mission of Baptists to try to manage the affairs of other people. We have our own work to do as laid for us and have no desire to interfere with the affairs of others. And again, it is not our mission to keep the waters muddy by bickering and arguing with our neighbors about our differences. We haven't time for that, if we had the desire. But primarily, our mission to the world is to deliver our message to the nations. We have a message for the nations and it is our duty to deliver it in the spirit of love. The doors of the world are open today for this message as never before, and as likely they will never be again. The world stands waiting for a panacea for its ills. Its ills are sore and grievous, and are of three kinds; namely, Physical, Intellectual, and Spiritual. For these physical ills there is a demand for more Hospitals, Orphanages, and adequate provision for the indigent ones. For these intellectual ills there is a pressing demand for the establishing and maintaining of more and better Christian Schools, Colleges, and Seminaries for the propagation of the truth of the Gospel. For these spiritual ills there is a crying demand for a redoubled effort in preaching the Word to the ends of the earth. Southern Baptists can meet these needs through the channels of the 75 Million Campaign. If we gain the victory this year in raising the 75 Million Dollars as we set out to do five years ago, we shall have heard the Macedonian call of the nations, and gone far in fulfilling our mission to the world. Let us do it for the sake of Him whose we are and Whom we delight to serve.



# Mississippi Woman's Missionary Union

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## W. M. U. District Meetings

The time and place of each District Meeting of the Woman's Missionary Union is here given: Fourth District, Kosciusko, June 2 and 3; Fifth District, Lumberton, June 4 and 5; Sixth District, Summit, June 5 and 6; First District, Jackson, 1st Church, June 9 and 10; Second District, Greenwood, June 11 and 12; Third District, Oxford, June 12 and 13.

The program will be largely the same in each meeting. Our Vice-Presidents are now at work on same. Miss Blanche White and Miss Wilma Buey will bring splendid messages at each place. Some State Officer will speak on "Seven Months of Campaign Service". Each Superintendent will bring a short message from her respective association; each Chairman of Personal Service, Stewardship, Young People's Work and Mission Study, will hold a discussion on her special subject. When they call on YOU to aid in these discussions, beloved, be sure to respond as best you can.

We do trust that each one of these meetings will be well attended. Each one will have largely the inspiration of a state Convention. Many of us cannot attend the larger Conventions; so it is well worth our while to get all we can from the meetings that come to our own doors, as it were.

We should be especially pleased to have a goodly number of our young people present at each of these meetings. We have arranged for them to come after the close of schools so as to suit the convenience of our young folks. Then Miss Buey is to prepare her message specially for them. Advertise these meetings far and wide, and let us have a great time.

## Our First R. A. Conclave

Saturday afternoon, May 3, at 2:30, fifty-six Royal Ambassador boys belonging to the various bands in Hinds County, gathered at Griffith Memorial Church, Jackson, Miss., for a Conclave.

With one exception every one on the program was present and did his part well. Taking into consideration all the associational meetings of the year, this was by far the most enthusiastic.

There is something awe-inspiring about a boys' meeting when you realize you are listening to our future men in the making.

Friends, we cannot begin too early to teach our boys about Kingdom work. We are grateful to our Government for the training provided for our boys in making them good citizens. Are we as interested in the making of Christian soldiers?

Hold a conclave for your boys and watch their interest grow.

—Fannie Traylor.

## The Word Bears Fruit

Jewell Leggett Daniel

Laiyang, Shantung, China

The old Bible woman looked her class of newly-converted women in the eye. "Our lesson this Sunday," she said, "is about a man you have never heard of, and what his heathen wives made him do. This story is for us, and I want to speak plainly about it." Then she told the story of Solomon's fall, brought about by his heathen wives. "Now," said she, "you are Christian women, and Christ would not have you engage your children into heathen homes. His Word says, 'Be not unequally yoked with unbelievers, for what

fellowship hath righteousness and iniquity, or what communion hath light with darkness; or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols, for we are a temple of the living God? 'Come ye out from among them and be ye separate,' says our Guide-Book and this we must do if we would please our God."

That was last Sunday. On Thursday the same old Bible woman whose fruit all these are in Jesus, went over to their village to see about them, for some were sick. In one home, the mother, who had heard that story, said, "It is fortunate that I heard you last Sunday, for we had just decided to engage our daughter. We did not know it would be displeasing to God to marry her into an unbelieving home. Will you find a Christian mother-in-law for my daughter?"

Every year is leap year in China, and all engagements are made through a go-between. Then the old shepherdess went along to the other side of the village to the home of another member of her flock. Said this woman, "You must find a Christian home for my daughter. How glad I am to know before it is too late that Jesus wants me to put her with a Christian mother-in-law."

So now the old woman is haunting Mr. Larson, who is head of our Boys' School here in the city, with the loving intention of finding, not husbands—Oh, no! Never would she put it so indelicately—but Christian mothers-in-law for these little girls whose feet are not yet unbound, so new are their mothers in the true God's religion. It takes time to unbind feet, you know.

## PROGRAM COMMENCEMENT EXERCISES

Mississippi Woman's College  
 Hattiesburg, Mississippi  
 May 22-26, 1924

Thursday, May 22, 8:15 P. M., Tatum Court, Commencement recital by Music Department.

Friday, May 23, 8:15 P. M., Tatum Court, Dramatic entertainment by Speech Arts Department, assisted by Orchestra.

Saturday, May 24, 8:15 P. M., Tatum Court, Annual debate between Hermeanian and Philomathean Literary Societies.

Sunday, May 25, 11:00 A. M., First Baptist Church, Baccalaureate Sermon by Rev. John W. Mayfield of McComb, Mississippi.

Sunday, May 25, 8:00 P. M., First Baptist Church, Sacred Concert.

Monday, May 26, 8:15 P. M., Tatum Court, Graduating exercises and Baccalaureate Address by Mr. J. E. Byrd of Mt. Olive, Mississippi.

Sunday School Board Receipts.....	\$1,421,903.6
Gain over last year of.....	23,602.48
Expended in Denominational Work....	314,506.31

The Algiers Herald gives an appreciative write-up of the work of Pastor B. E. Massey, who while a student in the Baptist Bible Institute in New Orleans, has been pastor in this city of 30,000 people near by. Unable to contract for the new building at the price offered, the pastor led the people in putting up a press brick two story, modernly constructed house of worship and work. It is a story of heroism and sacrifice which stirs

the soul. The house will cost about \$15,000. The contractors wanted \$32,000 and up. This is the first time Baptists have had a church in this city.

## WOMAN'S MISSIONARY UNION

The annual meeting of the Woman's Missionary Union of District Four will be held in First Baptist Church, Kosciusko, Miss., Monday and Tuesday, June 2nd and 3rd, 1924. The session will begin Monday evening, at eight o'clock. Miss Blanche White, Birmingham, Ala., Miss Wilma Buey, Louisville, Ky., and Mrs. A. J. Aven, President of the Mississippi W. M. U., will be in attendance, and have parts on the program. Delegates from all the societies of the district are expected, and are requested to send their names to Mrs. A. E. Atkinson, Kosciusko, Miss., Chairman of Entertainment Committee.

## DO WE KNOW WHAT WE HAVE?

This afternoon I was asked, "Why is not Dr. Venable connected with some one of our Bible Schools?" The question came from my personal friend and brother, Charlie Hill Moffatt, a most excellent Sunday School teacher and a lawyer of no mean ability. He said, "I read the Sunday School lessons as expounded by the Sunday School Times, Methodist Magazine, Presbyterian Earnest Worker, Baptist Teacher, Baptist Quarterly and W. J. Bryan's articles, and not one of them will hardly compare with Brother Venable's write-ups in our Baptist Record."

Dear reader, aren't you acting shabby like myself and passing these well written expositions by almost unnoticed? Let's do better—let's read them carefully and then talk them up to others, like Brother Moffatt—what do you say?

In good hope behind the Blood,

—R. A. Cooper.

## CAN BAPTISTS BE CONSISTENT AND GO INTO UNION MEETINGS?

To be a party to a Union Meeting, all parties demonstrate to the world that all churches originated in Jesus Christ. That there is nothing to the separate and distinct doctrines that are taught. Baptism must be as you please to have it and by any one. All are to flock around our Lord's table. He placed no restrictions. Salvation may be by works, baptism or Grace. But in either case, the candidate may not be saved. He must hold out. The Bible is scrapped, many, many souls mislead and the wrath of God is invited to fall upon our people.

I believe the time has come when the Baptists of Mississippi must stand for the teachings of the Bible. It seems that many of our leading pastors and laymen have been led off and we are in a very great danger of losing the support of Heaven. We had better stay close to the Word.

—E. S. Flynt.

Sir John Stewart, a Scotchman engaged in supplying American bootleggers, committed suicide in his Scotch castle recently following failure to collect from the bootleggers. His partner, T. C. Stevens, has since been declared bankrupt. They were accounted multi-millionaires.



# B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

The Nine Points of Efficiency Which Govern the Contest for the "Efficiency Banner" to Be Given in Each District at Its Convention in June

- 20% 1. **Proper Grading.** Is your B. Y. P. U. work graded according to the Sunday School Board's suggestion, that is a B. Y. P. U. for boys and girls 9-12 using the Junior B. Y. P. U. Quarterly; for boys and girls 13-16 using the Intermediate Quarterly; for young people 17 and up using the Senior B. Y. P. U. Quarterly?
- 10% 2. **Enrollment.** What per cent of your church members from 9 to 30 years old, inclusive, are enrolled in a B. Y. P. U.?
- 10% 3. **Attendance.** What is the average attendance of the "Active" B. Y. P. U. members upon the B. Y. P. U. weekly meetings?
- 10% 4. **Daily Bible Readings.** What per cent of your "Active" members have kept up the readings, as given in the Quarterly, for the year beginning July 1st, 1922?
- 10% 5. **Study Course.** What per cent of your "Active" members have received during the year a diploma or seal for completing one or more of the books in the B. Y. P. U. Study Course?
- 10% 6. **Giving.** What per cent of your "Active" members contribute regularly through the Church Treasury (not the B. Y. P. U.) to the support of the local church and to the 75 Million Campaign?
- 10% 7. **Extension.** How many other B. Y. P. U.'s have been organized as a direct result of your church, either in your church or in other churches?
- 10% 8. **Paperless Programs.** How many programs have been rendered without the use of the Quarterly in the meeting? That means that the Leader, the President and every member is to render his part on the program absolutely without the aid of the Quarterly in the meeting. The Quarterly is to be used in the program planning meeting and by the members to study their parts prior to the weekly meeting, but not to be used even for reference (to the lesson) in the weekly meeting. No. of paperless programs in Junior..... Int..... Sr..... Union.
- 10% 9. **Preaching Service.** Count

the number of preaching services held in your church. Give each B. Y. P. U. member 100 for every service he attends. Divide his total grade by the number of services held and you have his average. If a church had 12 services and you attend eleven, your grade will be 1100 divided by 12, or 91 2/3. If the church had 104 services and you miss one your grade would be 10300 divided by 104, or 99 1/26. Add the grades of all "Active" members in all the unions in the church, divide by the number of "Active" members enrolled and give the grade here.

NOTE: "Active" members are B. Y. P. U. members who are members of the Baptist Church; all others are "Associate" members and are not counted in any of these nine points. In each point the percentage is to be taken as a whole including every active member of every B. Y. P. U. in the church.

**A Bible Readers Leader Checking Up**  
Miss Janie Cambre of the Keith Union, First Church, Jackson, asks for Bible Readers Certificate for one of their members who has kept up the readings for two years. This is one of the duties of the Bible Readers Leader. To keep a record of the members and when a member has kept up the readings for two years to report it to the State B. Y. P. U. Secretary and get the certificate. We are delighted when we get such a report from a Bible Readers Leader.

**South McComb Organizes**  
We are glad to have a letter from the Corresponding Secretary of the newly organized B. Y. P. U. at South McComb. Their union was organized some weeks ago and their record has been good and worthy of mention. They have 48 members and plan their programs to use every member once a month. Their pastor is to teach them the Manual and we hope to have a 100% report from this Study Course.

**Brookhaven Elects B. Y. P. U. Director**  
We are glad to announce the election of Hon. Hermon Dean as B. Y. P. U. Director of the Brookhaven Church. Mr. Dean is well qualified for this work. The young people love him; he is a progressive leader, a hard worker and a man who brings things to pass. We are going to hear of a real "Church Training Service" from this church soon. The "General Organization" is the "Last Word" in B. Y. P. U.

Plant one acre for God.

## Sunday School and B. Y. P. U. Convention

Sunflower County Baptist Sunday School and B. Y. P. U. Convention met with Dwiggins Baptist Church, Thursday, May 8th, 1924, with a good attendance, and a well prepared program. The following officers were elected: Dr. W. M. Biggs, President; Rev. Geo. Pitts, Vice-President; Mrs. J. W. Lovett, Secretary. We were indeed glad to have with us Auber J. Wilds, State B. Y. P. U. Secretary. He made us an able address on the "Essentials of a Good B. Y. P. U.", which was greatly enjoyed by all.

There were several good talks made on Sunday School and B. Y. P. U. work. It was certainly an inspiration to be present and listen to the many good talks that were made. We all returned home feeling that we were greatly blessed.

To the good pastor and people at Dwiggins Baptist Church, we wish to extend our hearty appreciation for the wonderful hospitality shown us on this occasion.

## WET AND DRY PLANKS

"If it takes a wet plank to save eleven states for the Republican party, as claimed by Nicholas Murray Butler, broadcaster for the wets, what will it take to save twice as many dry states?" was the query of Wayne B. Wheeler, general counsel of the Anti-Saloon League, on noting the appeal for an anti-prohibition plank by President Butler.

"The Anti-Saloon League never asked any political party to adopt a dry plank. It has, of course, always opposed a wet plank. A dry plank in either national platform would not secure the votes of wet Congressmen from cities like New York. It simply befogs the issue, which must be fought out in every Congressional district and every state-wide Senatorial campaign.

Neither President Butler in the Republican convention nor Governor Smith in the Democratic convention, both from booze-bossed New York City, will be able to commit their respective parties to their program of nullification. No party can slip into power on a wet plank. Law enforcement is the issue now. Doubtless, the delegates in both conventions, on their own initiative, will give serious consideration to that question."

## MONTEZUMA COLLEGE

In a great church service conducted by President Maddox Sunday night, lasting until midnight, every student in Montezuma College, unsaved till then, was converted. Among them was a Catholic girl that had spent five years in a convent and had never seen a Bible until she came to Montezuma. As pastor of the Montezuma Baptist Church, I baptized twenty-three fine boys and girls the next day in the college swimming pool. Our swimming pool

is the only place we have for baptizing purposes and we keep it busy all summer.

This will help the brotherhood to understand how the Baptists have grown in New Mexico from 4,000 to 11,000 in four and a half years, and with Montezuma to turn out the workers in ever increasing numbers the work is just beginning.

The dearth of New Testament Christianity in New Mexico is heart-rending even among Anglo-Saxon Americans, to say nothing of the large foreign population of Spanish and Mexican peoples.

I was in a town of seven hundred people recently that had only a community church and they were running a picture show in it to pay for the building and the local expenses. They had a seventy-five thousand dollar school building in the town with every teacher, except the principal, a dancer and a card player. One of the teachers of the school is also a teacher in the little lifeless Sunday School. Recently she took her Sunday School class of girls to a Saturday night ball in a wealthy ranch home near town. They danced until six o'clock Sunday morning and not one of them came to Sunday School.

A short time later the home in which this affair took place was destroyed by fire, and in the cellar the hired hands brought out ten thousand dollars' worth of whiskey and wines.

This shows the need of the gospel in New Mexico.

Yours truly,  
—N. A. Moore.

## FIRST CHURCH, JACKSON

Recently the members of this church had a celebration in breaking ground for the new building, a picture of which appears in this issue. The pastor, Dr. W. A. Hewitt, is endowed with more patience, persistence and diplomacy than almost any man we know. He has been working toward this building for three years, and now there is as fine a body of people committed to it as you will find in a day's travel. The architect is Mr. N. W. Overstreet of Jackson, and the building, it is believed, will be one of the best equipped and most desirable in the South. The cost will be \$300,000, besides the ground and the furnishings.

At the breaking of the ground Dr. T. J. Bailey led in prayer, and short addresses were made by Dr. Hewitt, Mr. J. M. Hartfield, Mr. T. M. Hederman, Judge O. B. Taylor, Mr. J. H. Wells, Judge Sidney Smith, Hon. P. H. Eager, Dr. J. P. Wall, Mr. N. W. Overstreet, Mr. J. M. Evans, Hon. W. A. Scott, Mrs. E. M. Wells, Dr. R. B. Gunter and Dr. J. W. Province. Music was furnished by the orchestra and choir. Several white hands joyfully joined in shoveling the first dirt. The new building will be just east of the New Capitol building.

It's Not What you make but what you save that will determine whether you are to be a success or a failure.

Start now with

## THE BUILDING & LOAN ASSOCIATION

of Jackson, Mississippi

O. J. Waite, President

Phone 253

W. O. Rea, Secretary

out \$15,000. The up. This is the church in this city.

## RY UNION

man's Missionary held in First Baptist Sunday and Tuesday. The session will start at 8 o'clock. Miss Ala., Miss Wilma Mrs. A. J. Aven, M. U., will be in the program. Delegates of the district are send their names to Sko, Miss., Chair-

## WE HAVE?

"Why is not Dr. one of our Bible from my personal M. Moffatt, a most r and a lawyer of read the Sunday the Sunday School esbyterian Earnest tist Quarterly and t one of them will enable's write-ups

ng shabby like my-written expositions o better—let's read them up to others, you say?

ood,  
—R. A. Cooper.

## SISTENT AND MEETINGS?

Meeting, all parties t all churches orig-t there, is nothing doctrines that are you please to have to flock around our restrictions. Salva-m or Grace. But in y not be saved. He is scrapped, many, wrath of God is in-

e when the Baptists or the teachings of any of our leading n led off and we are osing the support of e close to the Word.

—E. S. Flynt.  
atchman engaged in gers, committed sui-ly following failure ers. His partner, T. declared bankrupt. millionaires.



## Education Department

D. M. Nelson, Educational Secretary

Choosing a college is a crisis in the life of every one blessed with such a privilege and such an opportunity. No young man nor young woman ever faced a more serious question. Many lives, in making this choice fix their eternal destiny. This being true, we are constrained to believe that no trivial thing should count in making this decision. We are persuaded that parents should give sons and daughters the advantage of their wise counsel, their matured judgment, and their seasoned experiences in so vital a matter as the selection of a college.

Below you will find a copy of a letter from a student in each one of our colleges. These are given with the hope that they will help many of our fine boys and girls just finishing high school to decide this momentous question aright:

### Why I Came to Mississippi College By Davidson Taylor, Brookhaven, Mississippi

I am attending Mississippi College today because I chose this school from among others. I did not come here because I thought the school needed support, as a kind of a matter of charity, although I do believe that every Baptist owes it to his denomination to support the State Baptist school to his utmost.

There are two main reasons why I came to Mississippi College. The first of these was the age, size, and reputation of the institution. The school is nearly a hundred years old, and during the whole of that time, it has kept its record clean, and its traditions high and pure. Its enrollment, between four and five hundred, is small enough to allow the faculty to give personal attention to each student, and large enough to justify the employment of the best of instructors and equipment.

Then, I was attracted to this school by the spirit of Christian brotherhood which pervades the campus. There is no college in the state where the religious influences are as strong and the spirit of prayer as powerful as at Mississippi College.

### "What Mississippi Woman's College Means to Me"

By Wessie Boyd

Mississippi Woman's College was the college of my choice several years ago. After living, learning, and loving in this institution I now feel that it has filled needs in my life which no other school could have filled. In Woman's College I have found the living embodiment of my ideal of an educational institution.

I chose Woman's College because I wanted a Christian education, and being a Baptist, I felt I had every right to claim training in a Baptist institution. I think a Christian college has a place in the educational system which no other school can fill. This college has not only offered me training along the intellectual and physical sides of life,

but it has placed special emphasis upon the spiritual side of life which is the one that counts for all eternity.

It is the ideal of Woman's College to fit its pupils to take their rightful places in society, that is to say in the home, in social and religious work. Its fixed purpose is to send every girl away a Christian with the conviction that the highest object in life is service, and trained to take part and lead in the organized work of her denomination.

Woman's College has given me every opportunity for training in the work of Sunday School, Y. W. A. and B. Y. P. U. organizations. This in itself would have made it well worth while for me to attend school here. The influences thrown around the students here are distinctly Christian and lead to the finest and truest type of womanhood.

Next to my own home and home influence Woman's College has been the greatest blessing of my life and the training which I am receiving here is fitting me for service in a needy world.

### What Blue Mountain College Means to Me

By Marion Frost Leavell, Oxford, Miss.

Blue Mountain College is rightfully called the "homelike school for girls". I don't believe it would be possible for a school to have more of the atmosphere of a home than this college has. There is such a cheerful, helpful atmosphere among the girls toward each other; and the thing that has impressed me even more than the friendliness of the girls is the relationship between teachers and pupils. Each teacher seems personally interested in each girl and her interests. Underlying and dominating all ideas, I can see the ever present, faithful desire of the college to take my life with its imperfections and mould it into a life of more complete usefulness for my Master.

Blue Mountain College stands for scholarship. Our teachers believe in good substantial school work. We are constantly urged to be faithful to our school duties. But ever beyond the stress on academic work, we are taught to appreciate ideal and right principles and the practical things of life. I have learned to appreciate honest toil since I have been a student in Blue Mountain College. I realize now that the things worth while are the things that require hard work to acquire. I have heard all my life of the Christian influence of Blue Mountain College and this Christian influence has meant the strengthening of my faith in the Christ; and a more perfect realization of the Christian life. The precepts of those with whom I have come in contact in college, have caused me to raise my ideals of morality far above the former level.

Blue Mountain is a little village and somewhat isolated. Many peo-

ple thing on account of the seclusion of the college that the social advantages are lacking. But rather to the contrary, it develops the initiative among us as a school and we have learned to provide splendid forms of entertainment. The association on the campus with so many happy, sweet spirited girls has been a source of infinite pleasure to me that will last throughout my life. I feel that my social efficiency has been greatly increased by my course of study and by the social life of the college.

I believe that Blue Mountain is an ideal place for a girl who is interested in the worthwhile things of life and who wants to develop a strong character and fine personality.

### What Clarke College Has Meant to Me

By Lee A. McPhail, Mathiston, Miss.

First, I like Clarke College because of its home-like atmosphere. Each student is closely associated with every other student, and the association is like one large family.

Here, each one gets close personal attention. Our classes are small and because of this fact we can do more thorough work than we could otherwise. The teachers are always glad to help us with our work and we feel free to go to them for advice at any time.

Then, too, I like Clarke College because it is a co-educational school. Sisters and brothers have the opportunity of being in a school together, and I find this to be one of

my greatest joys. We are associated with some of the choicest girls in Mississippi and we get an inspiration from this wholesome association. While developing mentally, physically, and spiritually we have the opportunity for proper social development. We have social hours occasionally, but not too often, which are worth much to us from a cultural standpoint. Boys and girls eat in the same dining hall and consequently we are taught to be careful in our table etiquette and in our every day conduct.

One of the most interesting and instructive features about Clarke College is the literary society work. We have four strong wide awake societies and each society meets every week for practice in debating and in oratory.

And, too, I like Clarke College because of the untiring efforts of its faculty in bearing with us in our feeble efforts to gain an education. The faculty is competent for the task

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that rests upon them. Every member has the distinction of having received his or her degree at a denominational school. The faculty advocates work here, and a lot of it, but they seem to have tact about their assignments and the work really becomes a pleasure.

The religious environment here appeals to me most of all. Practically all of the students are Christians and take an active part in religious work. Every night we meet for a short prayer service, which is a spiritual blessing to us. We have the best B. Y. P. U. in the state. Every student in school is a member and attends regularly. We won the State College B. Y. P. U. Banner this year for the most efficient B. Y. P. U. in the state. I have served as treasurer of the B. Y. P. U. and am now serving as Quizz Leader.

Along with our regular college subjects, we have a strong course in Bible for which we get regular college credits. We have a splendid Bible teacher and I am enjoying my work in Bible very much.

#### "A GREAT DAY AT ZION HILL"

The day set apart for the 75 Million Campaign at Zion Hill Church in Copiah County proved to be very successful.

The morning service was conducted by Brother Izard, who explained clearly the purpose of the 75 Million Campaign, and the two ways (tithing and prayer) of raising this fund.

At the noon hour lunch was served to the large congregation that attended the services during the day.

The afternoon service was conducted by the well known Judge Miller, of Hazlehurst, who made a splendid heart to heart talk. The encouraging words that were spoken by Judge Miller will long be remembered by the many listeners of the community.

The Campaign Committee made a very successful report, reporting that Zion Hill was one among the leading churches of the county in paying the pledge.

The church with the assistance of the pastor, Rev. R. L. Smith, is pushing forward and is expecting to go "over the top" in the Campaign.

#### WEBB

The meeting at Webb, where Brother J. A. Lee is pastor, conducted by Brother Roland Leavell, former pastor at Oxford, and who is now pastor at Lawrenceburg, Kentucky, was a glorious victory for our Lord. The meeting was of only eight days duration, but with the conversion of several of the most outstanding men of the community, one being of Catholic belief in former years. A campaign was launched by the men of God to clean up the community, and see that boys and girls were protected from the snares of Satan, as well as a combined effort launched to win to Christ those who had not accepted Him as Lord. It was a glorious sight to see men, who had long served Satan faithfully, turn their back on him with full determination to give Christ their loyal service the rest of their lives.

The singing was led by Mr. Virgil Posey of Jackson.

#### SURVEY OF MISSIONS AND FOREIGN MISSION BAND AT B.

B. I. 1923-24

The school year of 1923-24 has seen marvelous changes in the Foreign Mission Band of The Baptist Bible Institute. In September, the Band organized with 20 members. Two of these have had to go home on account of sickness.

The Band has doubled in membership. God has called 20 more of our best students and they have answered His call, offering their lives for service to those across the oceans if God gives them the privilege of going.

The Band met every Friday night in the home of Dr. and Mrs. R. P. Mahon until they outgrew the space, and it became necessary to hunt a new home. A very good room has been secured in the Administration Building, and the Band has set itself the task of getting the room in readiness for the opening of school in September.

We have a Missionary day each month and during the past year these have been high days in the life of our school. On Missionary day the Band meets at Sunrise for prayer in the Faculty room, while the student body meets in the Chapel, and there is an hour of prayer and praise. At ten o'clock A. M. the different State Clubs meet for prayer, then at ten-thirty all go to the Chapel where there is a speaker for the day. There are no classes on this day, the whole time being given to searching of hearts, prayer, praise, and speaking. Some of the speakers for the year were: Dr. W. O. Carver, from the Southern Baptist Theological Seminary; Dr. J. L. Campbell, Carson Newman College; Dr. W. T. Lowry, President of Blue Mountain College, and Dr. I. N. Penick, of Union University.

The Band has enjoyed several social events, which have been very inspiring. One of note was a joint Banquet with the Home Mission Band in the dining room. In the midst of the program, Mr. Green Strother burst in upon the meeting and offered himself for membership in the Foreign Mission Band. He was joyfully received.

Mr. and Mrs. George Savelle hope to go to South America in the Fall, and Mr. J. S. Richardson is hoping to go to Africa this fall also. They desire the prayers of the people, that if it is God's will, they may be sent.

On Wednesday, May 7, the Band will go in a body to Coliseum Church, where they will have charge of the Prayer Meeting hour as their last meeting of the year 1923-24.

With greetings to Southern Baptists from the Foreign Mission Band,  
—Ruby E. Robertson,  
Corresponding Secretary.

#### ACKERMAN

Wednesday evening, April 30, 1924, was an important event in the Ackerman Baptist Church. The occasion was the ordination of five deacons. The presbytery was composed of Dr. James L. Robinson, pastor at Pontotoc; Dr. S. L. Morris, pastor at Ackerman, and Deacons

W. G. Thompson and H. L. Rhodes. The ordination sermon was preached by Dr. Robinson. This was a masterful presentation of the duties of, and relations between, the pastor and deacons, with special emphasis on the position of the deacons as they function between the pastor and the church. He also called upon the church to support and uphold the deacons and pastor. The examination was conducted by Dr. Morris in such a manner that it showed the candidates were thoroughly orthodox and fully appreciated what it means to be deacons. The ordination prayer was offered by H. L. Rhodes. Then followed the laying on of hands, after which Dr. Robinson delivered the charge and presented the Bible. The brethren ordained were: C. P. Baine, J. E. Carr, A. E. Fox, D. F. Lyon and Hugh Reed. The church is now well organized in the several departments and the prospects are flattering for a good year's work.  
—H. L. Rhodes.

#### MARRIED

It is with pleasure that we notice the account of the marriage of our former pastor, Rev. Thomas L. Wooten, to Miss Dorothy John Clark,

the daughter of Dr. and Mrs. W. E. Clark, of Fondren, Miss. Brother Wooten is well fitted to be the pastor of a Baptist Church, and no doubt will succeed well in his new work at Bogue Chitto, Miss., especially as he has such a good pastor's assistant in the person and help of his newly wedded wife, who from accounts is especially adapted to be the life companion of a minister.  
—(Rev.) Henry Bennett.

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5. Because Blue Mountain has the highest altitude, purest air, (naturally and religiously), flowing springs, swimming pool, all contributing to the health of the student body, and all away from the dust, smoke, din and vice of the city.
6. Because girls can finish their course in three years by doing work in our summer school. Mothers, remember when sending your daughters away from home you are parting for the time with your most precious jewels. What of their environment?

The Baptist pastors of North Mississippi are earnestly requested to call the attention of their congregations to the above advantages which their daughters may avail themselves of in Blue Mountain College.

For further information write the Business Manager for catalogue.

C. C. WHITE,

Business Manager.



## SUNDAY SCHOOL LESSON

Sunday, May 25th  
By R. A. Venable

**Jeremiah and the Babylonian Crisis**  
Lesson Text: Jer. 26:8-16.

Collateral Reading: Jer. 7:1-26; 15:1-10; 18:1-12; 25:1-24; 26:1-24; 36:1-32; 58:1-28.

Golden Text: "Amend your ways and your doings, and obey the voice of Jehovah your God." Jer. 26:13.

**Introduction:** The writings of Jeremiah, one of the great prophets of Old Testament times, afford us ample material for a fairly correct estimate of the man and his times. He was the son of Hilkiah, a priest of Anathoth. The birth of the prophet was in this small village within the tribe of Benjamin, lying a few miles northeast of Jerusalem. He entered upon his work of a prophet at the age of twenty, and his labors covered about fifty years. Early in his ministry his residence was in Jerusalem and to that city was the field of his long, faithful and perilous ministry, which ended in martyrdom. His prophetic activities included the reign of the five last kings of Judah. He saw the incoming tide of wickedness which was to sweep the kingdom into captivity. His ministry was an effort to avert the terrible calamity which the corruption of the kings, the priests and the people had invoked. He sought to stay the arm of divine wrath by calling king, priest and people back to righteousness. The Assyrian kingdom had gone down under the advancing forces of the Chaldeans. Babylon became the seat of the eastern empire. Nebuchadnezzar king of Babylon defeated the Egyptian forces at Carchemish, swept over Syria into the land of Palestine. Jeremiah saw the approaching doom of the city and knew the end was near. But in the very shadow of the impending fate, he was not hopeless, if the people would return unto Jehovah, in genuine repentance. With the words of hope came also the words portraying the dire destruction awaiting them if they did not repent. The prophet's language was direct, definite and unsparing. His words threw them into frenzied madness. "And it came to pass, when Jeremiah had made an end of speaking all that Jehovah had commanded him to speak unto all the people, that the priests and prophets and all the people laid hold on him, saying, Thou shalt surely die." (Ver. 8.) This raging mob, under the leadership of a corrupt priesthood would rather murder the messenger than reform their lives. What was spoken unto them by Jehovah as a Savior of life unto life, they perverted to death unto death. They threw away in their madness their last chance. Their verdict "Thou shalt surely die" was an outburst of the very wickedness which the prophet had so unsparingly and courageously condemned. How often does this destructive spirit rise up in communities and churches, against the faithful and rebuke of the worldliness and wickedness of men and women of our own times. Often pastors have been forced to go because of their loyalty to Jesus Christ in their denunciation of sins in the church and

out of it. How crying is the need of such preaching today!

This verdict so promptly rendered, was reversed upon a review by a higher and saner tribunal. "When the princes of Judah heard these things, then they came up from the King's house unto the house of the Lord, and sat down in the entry of the new gate of the Lord's house." (Ver. 9.) These princes seated at the new gate, where courts were held, were invested with authority to pronounce the sentence of death upon those accused of capital offenses. The accusers, alleged their charges against the prophet before this legal tribunal. "They spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy of death; for he that prophesied against this city as ye have heard with your ears." (Ver. 11.) These accusers felt secure in their wickedness because they dwelt in Jerusalem, the city of Jehovah, the center of worship, the temple city safeguarded by the presence of God and his promises of protection forever. Only a false prophet could come with a message forecasting the destruction of the city and people. It was an insult to the sanctity of the temple, and reversal of the promises of Jehovah.

Jeremiah pleads his own cause with calm confidence, caring little for his own safety. His concern is to vindicate the divine authority of his message. He admits the charge alleged against him, and claims the authority of Jehovah for the message he had brought to the people. This prophet preacher is an example to be followed by preachers of all times. To express the mind of God pertaining to the life and conduct of the people is the business of the preacher and teacher. The consciousness of divine authority gives freedom, inspiration and courage to God's servants; the divine message will attract the good and repel the bad, and bring a cleavage between God's people and the world. Jeremiah's defense is simple, plain and courageous. "Then spake Jeremiah unto all the princes and all the people, saying, Jehovah sent me to prophesy against this house and against this city all the words that ye have heard. Now, therefore, amend your ways and your doings, and obey the voice of Jehovah your God; and Jehovah will repent him of the evil, that he hath pronounced against you." (Vers. 12-13.) These brave words came from a heart loyal and true. The prophet is conscious of God's movement upon his own heart, as the source and authority of his message; as God's chosen mouthpiece, he has no compromises to offer. When God's honor and glory is in peril and the cause of truth and righteousness are on trial, he cannot palliate the severity of his message, but as a brave advocate, he reiterates his arraignment of the people even at the cost of his own life. It was not necessary that his life should be spared, but it was necessary that God's truth should be spoken. He was not pleading for his own life, but for the life of the people. He was not seeking to turn away the wrath of the people against himself, but to urge the people by sincere repentance to turn God's

wrath away from themselves; his safety, his popularity and welfare, counted little in this contest with the powers of evil.

"But as for me, behold I am in your hand, do with me as is good and right in your own eyes. Only know ye for certain that if ye out me to death, ye will bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for as a truth Jehovah hath sent me unto you, to speak all these words in your ears." (Vers. 14-15.) The composure of the prophet in the presence of the smoldering wrath of a cruel mob, whose deadly purpose is to destroy his life is an expression of the rectitude of his cause, and his confidence in the divine authority of his message; knowing his life was at the disposal of his enemies, his concern was not of himself but of Jerusalem and her people, he sounds the note of warning lest they add another deadly sin to the list of enormities for which they were being swept away by the blast of Jehovah's wrath. His spirit was that of the coming one, whose prayer upon the cross was offered for his enemies. The prophet's inspired message denouncing the sins of the people, and forecasting the terrible calamity soon to overtake them, did not destroy his sympathy for and interest in the people who turned a deaf ear to his warnings and sought to destroy his life in return. It is a great and excellent Christian virtue for a messenger of God to maintain the spirit of the Master amid the stress and storm of wicked men, who through malice and intrigue resort to every diabolical means to destroy him and his work. To preach the gospel in the spirit of the gospel is an indispensable condition to the most effective and permanent service of Christ and the people. To be loyal to God in the delivery of his word and leave the results with him covers the whole area of the messenger's duty. God requires loyalty but he does not require success according to the world's standards in preaching the gospel to lost men and women. The best defense a servant of God can offer at the bar of human judgment is a courageous reiteration of the divine message which inspired the wicked forces to array themselves against him. Note the closing remarks of Jeremiah, "Jehovah sent me to prophesy against this house and against this city all the words which ye have heard." Repent and be saved, refuse his words and be lost. Destroy my life and you will

add to your guilt the sin of shedding innocent blood. The verdict is rendered in favor of the defendant. "Then said the princes and all the people unto the priests and to the prophets: This man is not worthy of death, for he hath spoken unto us in the name of Jehovah our God." (Ver. 16.) This decision is more the reversal of the verdict of a howling mob of apostate priest and false prophets, but a condemnation of the whole kingdom of Judah. It was a paramount to declaring that the sins and wickedness of Judah denounced by the prophet justly merited the visitation of Jehovah's wrath. It was an acknowledgment of their guilt, and as the sequel shows, a guilt for which they had no sorrow, of which they had no repentance. Nothing remained for them. "But a certain fearful looking for a judgment and fiery indignation which shall devour the adversaries." The verdict rendered by the princes was a condemnation of the whole nation. Some lessons:

1. That God does not destroy without repeated and ample warning. Those who are destroyed chose the darkness rather than light.
2. God deals with men as moral intelligence endowed with the power to choose their own destiny. They chose darkness because they love darkness rather than light.

(Continued on page 13)

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## East Mississippi Department

By R. L. Breland

Rev. J. E. McCraw will assist in meetings at Cross Roads and Mt. Sinai, Neshoba County, this summer.

The church at Mt. Nelson, Neshoba County, will ordain Brother Jimmy Bates to preach the gospel the fourth Sunday in May. Rev. A. B. Culpepper is pastor. Brother Bates has been called as pastor of New Hope Church.

Elder A. F. Dearing preached for the pastor at Hope, Neshoba County, the first Sunday in May.

Mt. Sinai, Mt. Carmel, Hope and Deemer Churches have paid the amounts asked of them to help build the Neshoba County Ministerial Cottage at Clarke College. Let it be ready by September they say to us. Come on, brethren.

Brother J. B. Stewart, now of Greenwood, Miss., writes me that he is happy in the work of the Lord. Brother Stewart was baptized by the writer at Hazel Church, Newton County, many years ago and I am glad to hear of his success in life.

The revival at Philadelphia, in which Pastor W. H. Shirley did the preaching and Elder W. W. Grafton led the singing, resulted in 45 additions to the church, 25 by baptism. It was a splendid revival and the church is revived and at work. The people are much in love with Pastor Shirley and Singer Grafton.

A revival closed at Coffeeville last week, a union meeting by the Methodist and Presbyterian Churches with a Presbyterian preacher doing the preaching, and a Methodist leading the singing. The Baptist Church did not go into the union meeting. They co-operated individually as each one felt impressed, which is the only way real Baptists can have part in a so-called union meeting. When the meeting closed, a meeting was held at the Baptist Church. As a result 35 were added to the church, 24 by baptism. Two members of the church surrendered to preach the gospel and five young ladies surrendered their lives as missionaries. So our church is on a high plane and ready for a great work for Christ and humanity. Some time late in the summer a revival meeting will be held with Rev. E. L. Wesson of Holly Springs to do the preaching. Pray for the work at Coffeeville.

The ladies of Coffeeville, Duck Hill and West Baptist Churches furnished the money to send their pastor to the Southern Baptist Convention. So he finds that the women are on the job wherever he goes. I thank you, sisters.

It is with regret that I learn that Sister Brewer, of Duck Hill Church, has recently undergone a serious operation at the hospital in Winona. Her daughter, Mrs. L. W. Leigh, is also to undergo an operation soon. May they both soon be well and happy.

Elder H. W. Shirley will do the preaching in the revival meeting at Hope, Neshoba County, beginning the 4th Sunday in July. Pray for the power of God in the midst.

(Continued from page 12)

3. God's warnings, if refused, harden the hearts of men. Repeated refusals of God's warnings petrify the heart. The power to choose the good, is finally lost. "The leopard cannot change his spots, nor the Ethiopian his skin".

4. A corrupt and Godless leadership makes a corrupt and Godless people, "Like people, like priest". The moral standard of the ministry registers the moral standard of the people. A card playing, dancing, libidinous, worldly ministry keeps the people on the same low level on which it moves.

5. A faithful, loyal ministry will always encounter the opposition of wicked men and sometimes their bitter hostility.

6. It is the duty of the divinely called messengers to preach the mind and word of the Lord. It is not what the people want but what the people need which must be controlling. It is not what the preacher may think, that is to make up the staple of his preaching, but the word and mind of the spirit.

7. It is the duty and privilege of God's messenger to preach the word, to be instant in season and out of season, to reprove, exhort, and rebuke with all long suffering, and leave the results with God. Success in the ministry consists in an honest and faithful announcement of the word of the Lord, and an abiding purpose to bring that word into living expression in his own.

### TANGIPAHOA CHURCH, AMITE COUNTY

We want the Baptist world to know that Tangipahoa is still on the road, even if we are not heard from often.

We do not mean to boast of great things being done, but of the little things that we are doing in a great way.

We can not boast of a big membership or a fine church building, but we can boast of a faithful band of Christians and one of the best men for a pastor God ever permitted to live, Rev. E. Gardner. Brother Gardner is not very well known outside of Amite County, but every one inside of it knows and loves him. He tells us not of hell and hell fire, but of God's love and goodness to us.

We have our services on the fourth Sunday and Saturday before with two sermons on Sunday. We have a band of young people in our Sunday School and B. Y. P. U. that any community would be proud of. Our B. Y. P. U. is yet young but we are already doing excellent work and are doing still better all the time. Our young people are getting prepared to take the place of the older ones when they are gone.

We have Sunday School every Sunday with an average of about thirty. We have twenty-six enrolled in our young people's class and the average attendance is about twenty.

Another item of our training for the Lord's work is a young men's prayer meeting held every Wednesday night.

If any of you good people are lacking in "pep" come down to Tangipahoa and we will divide with you.

—Just One of Them.

### THE FINISH-UP PROGRAM IN JACKSON COUNTY

It has recently been my privilege to be associated with Brother T. E. Spencer, the Baptist Organizer for Jackson County, in visiting the various churches. I feel that it will be helpful to other Campaign workers to know something of the efforts of this consecrated and energetic layman, in championing the causes of the Kingdom in his vicinity. Prayer is the first prerequisite in his life. His plans seldom go awry. First, he secured the names and addresses, as far as they could be ascertained, of all Baptists whose membership was in the churches of the county. An earnest letter presenting the urgency of the Campaign interests, and two tracts were dispatched to each of the 1,100 Baptists in the county. In this manner they are induced to read as otherwise they might not. During the same week that the letters were sent, a service was held in every church of the county save three, and these will be visited later. At every service a representative attendance was secured and the primacy of Stewardship and its relation to the Campaign was stressed. The people were responsive and appreciative and it was a great joy to be with them. It is planned that an all day service be held in every church before the close of the Campaign period.

Jackson is not an agricultural county and its people secure their livelihood chiefly in public works. The stalwart organizer well recognizes the stupendous task ahead of him but his favorite expression is, "I'm asking God to make a success of my efforts." The expenses incident to this work were all assumed by Brother Spencer. His consistent life of fellowship with God and God's people, linked with the joy of serving them is contributing to his remarkable influence with his people.

—E. L. Landrum.

### HOW WE MOVE AT BELZONI

On April 20th we closed our revival meeting in which we were assisted by Brother L. G. Gates of Laurel, who did the preaching, and Brother Joe Canzoneri of Ft. Worth, who led the singing. As usual Brother Gates did some strong, unique and effective preaching.

"Brother Joe's" singing was spirit-filled and helpful in many ways. The work of these two men of God was a great blessing to our church and our town. The 12 additions to the membership make a total of 38 in the past three months. On last Sunday at the evening service, we delivered Sunday School Manual diplomas to a class of 23. In the past two months three young people have volunteered for special work in the kingdom—one of our young ladies will enter the Training School at Louisville, Ky., this coming session. We have three B. Y. P. U.'s doing good work. Our attendance at mid-week service is 75-100. Our Men's Bible class has outgrown its room and is in process of constructing new quarters.

Pray with us that God will lead us to yet greater things.

Fraternally and cordially,  
—J. H. Hooks, Pastor.

Gospel Singers Mr. and Mrs. J. L. Blankenship, 711 Slaughter Building, Dallas, Texas, have just closed a two weeks meeting with the First Baptist Church of Sour Lake, Texas, which resulted in 150 additions to the church. Pastor W. E. Wright did his own preaching. The Blankenships go next to the First Baptist Church of Henderson, Texas, with Pastor E. P. West of the Temple Baptist Church, Houston, Texas, doing the preaching.

Plant one acre for God.

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Sold by all druggists. Write for sample to W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

## WOMAN'S COLLEGE SUMMER SCHOOL

By authority of the State Board of Education, the Woman's College will hold a Summer School of nine weeks, opening Tuesday, June 3 and closing Saturday, August 2. A student may make ten College Semester hours in History, English, Education, Sociology, French, or Mathematics. High School units may be made in History, English, Language, or Mathematics. Teachers' Licenses may be renewed in a term of five weeks and if renewal is made by taking college work, credit will also be given upon a degree. College hours made here will be accepted in any college in the South. Young men and here will be accepted as students, but only women boarded in the college dormitories. Professor Roeder and Miss Poe of the Music Department offer a course in music. The College Swimming Pool will be open to Summer School students. Send at once for Bulletin to

J. L. JOHNSON, President,  
Hattiesburg, Miss.

**KLES**

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## THE SEMINARY COMMENCEMENT

The sixty-fifth session of the Southern Baptist Theological Seminary came to a close Tuesday night, when degrees were conferred upon eighty-five young ministers. Thus the "school of the prophets" has passed another milestone, and another group of trained soldiers of the cross have been sent to the field of action.

The addresses from our visitors were unusually good. Dr. John MacNeill, of Toronto, Canada, delivered the baccalaureate sermon on "The Ministry of Christ". It made a profound impression on the vast audience which heard him. The missionary address was brought by Dr. H. L. Winburn, of Arkadelphia, Ark. He stirred our hearts with his eloquence and vital message on "The Deity of Christ and Missions". Dr. Wm. M. Vines, of Greenwood, S. C., was the alumni speaker, and his message on "I Am Proud of the Gospel of Jesus Christ" will live with us in our life for Him who so richly merits our love.

These addresses were considerably above the average in interest and power, and each stood out as a gem in itself. The remarkable thing about it, however, is the way they fitted into the one big message that came. Each contributed his part in erecting a mighty appeal for a firm, unshaken faith in the Christ and a new determination to let him use us, in a greater way for the triumph of His Kingdom.

The three speakers of the graduating class were of the highest order. Dick Houston Hall, Jr., of Mississippi, spoke on "The Heart of the Master"; Harold Reed, of Maryland, on "Truth and Freedom", and Edw. B. Willingham, of Virginia, on "Baptists and the Neglected Rich".

The attendance this year has broken all records. Four hundred forty-two bona fide ministers have been matriculated. More than two hundred women have taken work in the classes along with the men. There has been a fine spirit among the students, especially during the spring term. Work has been the uppermost thing in their day's program and the results are highly gratifying.

The health of students and professors has been good. Dr. Mullins has been incapacitated for a part of the year, but it is a joy to us to see him gaining in health and strength. The other members of the faculty have been unusually well, especially Drs. Robertson and Sampey, who seem to be carrying their respective loads with their customary vigor and enthusiasm. Dr. Sampey has continued his effective work in evangelistic meetings and enjoys it more than ever. Dr. Robertson continues to turn out books at the rate of three per year. His latest is "The Christ of the Logia".

Our supreme need now is adequate buildings for our growing classes and for the accommodation of the students who are turning this way. Many are coming, and we rejoice in it. May they continue to increase in number, and may we be equipped with a plant sufficient to train them

for the Master's use. Pray for us and for this cause.

—Kyle M. Yates.

Norton Hall,  
Louisville, Ky.

## PHILADELPHIA REVIVAL

The Baptist people, as well as those of other denominations, have enjoyed a very successful revival meeting at Philadelphia Baptist Church, beginning April 20th and closing Wednesday night the 30th.

Pastor H. W. Shirley did the preaching, while W. W. Grafton of Clarke College conducted the song services. Our Baptist men met, about 40 strong, at sun rise Sunday morning of the 20th and had prayer meeting in which the revival began. After spending a while in prayer, our men went out with circulars to advertise, hanging one on the door knob of each home throughout the town, which resulted in a packed house at the 11 o'clock hour, and at the evening service we could not seat the folks by something like two hundred, there being at least 800 in attendance, and the ushers were kept busy through the 11 days of service, trying to take care of the situation, in that of filling every space in the auditorium and then parking the folks in cars systematically around the church building, as all seemed so eager to hear.

Brother Shirley deals with the truth in such a way that folks can not help but listen with much interest, the messages on such subjects as repentance, man's covering for sin contrasted with that of God's covering for sin, the atonement of Christ, weighed in the balance and found wanting, were brought in such a marvelous way that the entire town and community were shaken with the power of the gospel, and many were added to the church, while the Baptist and other Christian people have been much revived. Brother Grafton, in a very forceful way, brought the gospel from the very beginning of the meeting in song. He puts his whole soul into the song services. And let me say to the preachers now, if you are going to need a song leader in your meeting, you can do no better than to get W. W. Grafton of Newton, Mississippi.

The real trying and telling hours of the meeting came in the last service of the meeting on Wednesday night, when Brother Shirley in such a forceful way brought the message on the subject, "Thou art weighed in the balance and found wanting". At the close quite a number came, some for church membership, others making profession, among the number a business man of this city, who has been on the prayer list of the Christian people here for several years.

Our membership seems to be proud of the new pastor whom we brought back from Oklahoma in January, which is plainly proven by the way they are rallying to him, and the church support in all its workings.

—J. E. Jolly.

## LOST OPPORTUNITIES

By Everett Gill, European  
Representative

No denomination of Christians in the history of missions has had the privilege and opportunity of the Baptists of the present day.

Eastern Europe presents to us a mission field for co-operative effort that has never been equaled in the history of Christianity.

Think of it! A field that receives less than two and a half per cent of the foreign budget of the Board furnishes thirty-three per cent of the baptisms reported, not including the untold number of baptisms of Russia, the statistics of which are not available.

Has there ever been anything comparable to it? And, remember that all these spiritual victories have been gained, in many instances under circumstances of hardship and persecution that cannot be imagined by American Christians.

If such astounding results can be obtained, under the blessing of God, with the comparatively meager means we are employing, what could we not do if we should spend relatively as much for Europe as we do for other lands?

We have been warning Southern Baptists that the day of opportunity would pass as regards the financial situation. We have had for five years the most unheard-of chances of purchasing properties for ridiculous sums. We gravely fear that these predictions have already been fulfilled. Europe is becoming increasingly stabilized financially. To illustrate how matters stand, I will say that the building lot that I purchased in Budapest for \$12,500.00 is now estimated to be worth on the market \$40,000.00. But, of course, it is not for sale, though the bankers are eager to buy it. But, on the other hand, the building that we might have erected on it for \$50,000.00 will now cost us two or three times as much.

We have lost hundreds of thousands of dollars, if not millions, by not knowing the value of an opportunity that will never return in the life-time of those living now, if ever. The worst part of it is not the financial, for all these facts have a spiritual side to them. What we have lost in the winning of men and women to Christ by not having the means adequate to the end, can never be known.

Oh! the pity of it! While we were saying that we can do nothing for the gospel in Europe because of lack of funds, we seemed to have no trouble in finding millions for our home institutions that could have waited, it seemed to us over here, for a year or two, without endangering their existence. We knew that these opportunities would disappear forever, and we have proved to be not false prophets.

Shall not Southern Baptists rise up and try to save what is left of The Great Chance in Europe? Other denominations are pouring in huge sums of money. Shall we always be bringing up the rear?

Lausanne, Switzerland.

## IN MEMORIAM

### Obituary

After an illness of three months Mrs. Ida Blount departed this life May 2nd, while in a Mobile Infirmary. She was an active member of the State Line Baptist Church, and made splendid offerings, and took great interest in our Mission program, leaving not even a shadow of a doubt as to her love and loyalty to church and kingdom.

She leaves to mourn her loss her husband, four sons, one daughter, father, mother, three sisters, two brothers, and a host of relatives and friends.

May they find comfort in Him who is the soul's every need.

—Mrs. C. D. Barkley.

### Mrs. W. N. Buckley

Mrs. W. N. Buckley of New Hebron R. F. D., departed this life March 22, at the age of about seventy. She was a faithful member of Pleasant Hill Baptist Church. For fifty years she lived a faithful, consistent Christian life. She was the mother of fourteen children, nine still living. She delighted in serving the Lord and her family. She leaves her husband, these children and many friends to mourn her going from them. Indeed this is another mother in Israel fallen asleep in Jesus. After services by the writer in company with Rev. N. J. Lee her body was put away in the Pleasant Hill cemetery.

—B. E. Phillips.

### N. W. Lee

On April 30th the final summons came to Brother N. W. Lee of Pinola, Miss., R. F. D. He was sixty years of age. For a number of years he was a faithful member of Strong River Baptist Church. He was an upright and honorable man, a good citizen, a devoted husband and father, a true Christian. His life was a constant benediction to those who associated with him. He loved the gospel, he loved lost men and sought their salvation. He leaves a wife, three children and a large number of relatives and a great host of friends to mourn his departure. After services by the writer and his pastor, L. S. Gardner, his body was put away in the Strong River cemetery.

—B. E. Phillips.

Mrs. Mamie A. Patton announces the approaching marriage of her daughter, Mary Drucilla, to Mr. Wallace Everette Calhoun, on Thursday morning, the twenty-second of May, one thousand nine hundred and twenty-four, at eleven o'clock, First Baptist Church.

### In Memory

On April 9, 1924, the all wise Heavenly Father in His infinite wisdom called from earthly scenes to heavenly glories the sweet spirit of Miss Alice Smith, lovingly called "Aye" by those that were near and dear to her.

In her going Lebanon Presbyterian Church has lost one of its most faithful and loyal members and the com-



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like, her life was calm, gentle and  
unassuming. Her tender sympathy  
went out to all who were in distress.  
She was an inspiration to all who  
came in touch with her.

The influence of her life in which  
service to her Lord seemed to hold  
first place will go on with ever wid-  
ening circles until we meet her again  
on the other shore.

—A Loving Friend.

## Floyd Perkins

On April 23rd, while on duty at  
the Monteleon Hotel, New Orleans,  
La., Floyd Perkins was stricken with  
a hemorrhage of the throat and died  
before he reached the hospital.

Floyd was born at Batesville,  
Miss., and graduated from Missis-  
sippi College and was well known  
in railroad circles in Mississippi. He  
was quiet and reserved in manner,  
but had the keenest sense of high  
honor of any man I ever knew.

He leaves a wife, mother, father,  
and many relatives and friends to  
sorrow after him.

—A Friend.

## S. J. Reeves

I went across the state to be with  
friends of other days in their great  
grief and sorrow. S. J. Reeves,  
an old time friend, fell asleep Tues-  
day, the 22nd of April. He was born  
July 5, 1861, united with the Moaks  
Creek Church somewhere about the  
age of 20, was married to Miss  
Emma Manlin December 20, 1883.  
After her death in 1885 he was mar-  
ried to Miss Palestine Herrington  
in 1895, who survives him with a  
large family of children, all of whom  
are grief stricken because of the  
going of him whom they loved. All  
of us who knew him feel the loss of  
a friend. A large congregation  
gathered at the old Mt. Pleasant  
Church in Lincoln County to pay  
tribute to his splendid life. The  
funeral was conducted by the writer,  
for many years his pastor, and a  
life long friend. Brethren Mayfield,  
his present pastor, J. H. Love, W.  
R. Johnson, H. B. Price and Isaiah  
Allmand were present and took part  
in the services.

We weep not as others who have  
no hope but we wait for that happy  
reunion on the other shore where  
parents and children and friends will  
meet united and happy in love so  
sweet.

—J. L. Price.

Resolutions Adopted by County Line  
Baptist Church in Conference

Assembled, Sunday, April 6, 1924

Whereas, God in his infinite wis-  
dom has permitted to be removed  
from our midst by death Brother W.  
R. Shows; and

Whereas, in his death we feel  
keenly his loss to this church and  
community; therefore be it resolved:

First, That in the death of Brother  
William Richard Shows; that County  
Line Baptist Church has lost one of  
her most faithful and loyal mem-  
bers and deacons. The community  
one of her most valued citizens.

Second, That our hearts go out in  
sympathy with the bereaved family  
in their great loss, and that this

church and community mourn with  
them in this hour of bereavement,  
remembering those high Christian  
ideals for which he so faithfully  
lived and practiced in his daily life.

Third, That we endeavor by our  
daily lives to exemplify those prin-  
ciples of fidelity to duty for which  
he gave his life.

Fourth, That a copy of these res-  
olutions be spread upon the minutes  
of this church and that a copy be  
mailed to the bereaved family and  
that a copy be mailed to the Baptist  
Record for publication.

B. T. Fogan,  
K. N. Hollimon,  
Church Committee.

## "PRAISE YE THE LORD"

"Oh that men would praise the  
Lord for his goodness, and for his  
wonderful works to the children of  
men." Ps. 107-8-15-21-31. "Give  
unto the Lord the glory due unto  
his name." 1st Chron. 16-29, Ps.  
29-2, Ps. 96-8 "Exalt ye the Lord  
our God, and worship at his foot-  
stool, for he is holy." Ps. 99-5-9.  
"Make a joyful noise unto the Lord  
all ye lands, Serve the Lord with  
gladness: come before his presence  
with singing. Know ye that the  
Lord is God; he hath made us and  
not we ourselves; we are his people  
and the sheep of his pasture. Enter  
into his gates with thanksgiving,  
and into his courts with praise: be  
thankful unto him and bless his  
name. For the Lord is good and  
his mercy is everlasting: and his  
truth endureth to all generations."

Ps. 100. "Let the people praise thee,  
O God, let all the people praise thee."  
Ps. 67-3-5. "O, Lord our Lord, how  
excellent is thy name in all the  
earth." Ps. 8-1-9. "I will praise  
thee, O Lord, with my whole heart."  
Ps. 9-1 "I will praise the Lord at  
all times: his praise shall continually  
be in my mouth." Ps. 34-1. "O  
Lord, thou art God, I will exalt  
thee, I will praise thy name." Ish.  
25-1. "This people have I formed  
for myself; they shall show forth  
my praise." Ish. 43-21. "Blessed  
be the name of God forever and  
ever, for wisdom and might are his.  
I thank thee and praise thee, O thou  
God of my fathers." Dan. 2-20-23.  
"And they, continuing daily with  
one accord in the temple, and break-  
ing bread from house to house, did  
eat their meat with gladness and  
singleness of heart; praising God  
and having favor with all the peo-  
ple." Acts 2-46. "At midnight Paul  
and Silas (in prison) prayed and  
sang praises unto God and the pris-  
oners heard them." Acts 16-25.  
"Praise ye the Lord, Praise ye the  
name of the Lord; praise him, O ye  
servants of the Lord Ye that stand  
in the house of the Lord, in the  
courts of the house of our God." Ps.  
135-1. "To the only wise God  
our Savior, be glory and majesty,  
dominion and power, both now and  
ever." Jude 25.

"After this I beheld, and lo, a  
great multitude, which no man could  
number, of all nations, and kindreds,  
and people, and tongues, stood be-  
fore the throne and before the Lamb,  
clothed with white robes, and palms  
in their hands: and cried with a loud  
voice, saying, Salvation to our God

who sitteth upon the throne, and  
unto the Lamb. And all the angels  
stood round about the throne, and  
fell before the throne on their faces,  
and worshipped God, saying Amen:  
Blessing and glory and wisdom, and  
thanksgiving, and honor, and power,  
and might, be unto our God forever  
and ever. Amen." Rev. 7-9-10-11-12.

—C. M. Sherrouse.

Biloxi, Miss.

## WOOTEN—CLARK

At the home of Dr. and Mrs. W.  
E. Clark of the Asylum community,  
a beautiful home wedding was cele-  
brated last evening, the happy couple  
being young people well known and  
highly respected in Jackson and vi-  
cinity. The groom was Rev. Thomas  
Lee Wooten, pastor of the Baptist  
Church at Bogue Chitto, which  
charge includes several surrounding  
missions, and the fair bride was Miss  
Dorothy J. Clark, daughter of Dr.  
and Mrs. Clark, of the Insane Hos-  
pital staff. The marriage ceremony  
was impressively performed by Rev.  
W. A. Hewitt, pastor of the First  
Baptist Church, using the ring cere-  
mony. Miss Lucile Clark, a sister  
of the bride, acted as bridesmaid,  
while Benton E. Jacobs, department  
adjutant of the American Legion in  
Mississippi, served as best man to  
the happy groom.

The Clark home was a mass of  
beautiful floral decoration, tastefully  
arranged, with a wealth of roses,  
lilies and other cut flowers inter-  
mingled with maiden hair ferns and  
lilies of the valley.

Following the ceremony the young  
couple left for a honeymoon tour,  
to be spent at Texas points, and will  
be absent for a fortnight or so, after  
which they will make their home in  
Bogue Chitto.

## MORTON MEETING

Our meeting began on April 14th  
and closed April 23rd. Dr. J. W.  
Mayfield did the preaching and did  
it well. All agreed that it was the

best meeting Morton ever had. Great  
crowds attended day and night. Our  
new church, with a fine auditorium,  
was filled with people who were anx-  
ious to hear the great messages  
brought by Brother Mayfield. There  
were 31 additions to the church, and  
the entire membership greatly re-  
vived. To God we give the praise.  
—R. L. Wallace, Pastor.

EVANGELIST GEO. W. GRIFFIN  
who will be stated supply at Shaw  
until June 1st, will spend the sum-  
mer in Mississippi filling some evan-  
gelistic engagements.

BROTHER—Pleasant Florida root easily,  
inexpensively overcomes any tobacco or snuff  
habit. Fine for stomach. Just send address.  
P. H. STOKES, Melhawk, Florida.

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ness, for old age, for the  
new home—the Savings Ac-  
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### PRAYERS ANSWERED

By Mrs. P. D. Roddey

Recently I had an opportunity to visit Houston, Texas, and New Orleans, and I grasped the opportunity eagerly as I wanted to visit and study the methods and plans of Missions in those cities. I had read of the Mexican Mission, in Houston, and of Miss Sims Mission in New Orleans.

So, I asked some one to take my classes in The Mission here for two weeks, and I went away feeling that the work would go on as well, as cheery, willing helpers had charge.

In Houston I attended First Baptist Church, and heard a fine sermon by a man who had been converted just six years from Catholicism, and who had been an actor, and his sermon showed me the possibilities in "The open Bible for Catholics".

I visited also a large class of 224 members, taught by Mrs. Lee, an able and power charged woman. I felt the wonderful talent and power and vision of that teacher and class. I heard a foreign woman, Greek, testify to God's power to save.

That afternoon I visited a Mission for Mexicans, and heard the man talk, and asked him questions, and heard so many plans and methods that I want to use in my work. I wondered how he could accomplish so much, and later when his wife carried me to show me the "Mission", I found separate class rooms, and nice lockers, and all sorts of supplies and equipment. I felt that if I had even two rooms in our Mission in Jackson, how much more I could accomplish. I began to pray, with renewed vigor, for more room.

I came back to New Orleans and stayed two days. Sunday morning went to First Baptist Church, where my cousins belong and help, and after noon visited Miss Sue Sims' Mission. The Mission is in a building owned by our Home Board and is very neat and attractive, and "Mother Moore", who helps Miss Sims, showed us over it. As Sunday School time came a man came in to lead the singing, and to take charge of the boys. I thought that if a man could take charge of my boys in Jackson, and carry them to a class room of their own, how much more the girls and women of our Sunday School could get from the lesson and service! I began to pray for that man, that God would provide one. Miss Sims taught the lesson to us, as we sat with her usual class, and we had the joy that evening of seeing her lead a woman to unite with the church. We drove around the buildings of The B. B. I., but did not have time to go in.

All the way home I was pondering and praying about my work in Jackson, and prayed for equipment, to help to cause the work to get results. I have felt for some time that we were not accomplishing all that might be accomplished with the time and energy expended, because of our boys. The large boys are absolutely fine in deportment, but some of the smaller boys make so much disturbance that it detracts from the spiritual value of our services. There are those who criticize me for not sending these boys out, but if they could realize how much prayer, time,

love, appeal, and walking and trying have gone into getting each separate boy there at all, they would understand how much I long to keep them. I pray as Jesus prayed (Could I have a better example), "While I was with them in the world I kept them in Thy Name. Those Thou gavest me I kept and none of them is lost". You see I love the mischievous, bright-eyed boys, and no word of mine will ever send one of them out of that Mission, as I want them with the rest of us on That Crowning Day.

It would be too easy to drive down to The Mission and teach the good children who sit still and listen and give no trouble—that sort of work would hold so little of challenge—but it is the boy or girl who sees no patience, no gentleness, no long suffering, no love unless I give it, that appeals to me, and the most mischievous children are those that challenge the best in me to win them for Jesus and live the fruits of the Spirit before them; because I realize they never see the fruits of The Spirit anywhere else.

And so with all these problems and ponderings I came home wondering "how" and "what" and "when" and "Who" to approach about the facilities for doing God's work as it should be done.

I came home Monday, and Tuesday evening went with three dear helpers to the evening classes in language and citizenship in our Mission, and another helper was there when we arrived, waiting, and the door was opened, and first thing I saw was that the long, rough in-the-way shelves were gone and a nice locker fitted into the corner—how I have longed for that locker! How I have lugged a stack of books back and forth!

Then I saw new paint, all fresh and clean and attractive, and my heart began to sing a song of joy! God was answering prayers. He always does, but there is always a joy when we begin to see the answers take shape and form before our human eyes.

I found that three of the regular helpers had toiled with their hands, clearing out and cleaning up—and then I realized that the Business Men's Bible Class of The Second Baptist Church had gotten busy, and, one member leading along, had begun to take up the work of giving a place to serve God worthy of His work.

And now Dear Business Men's Bible Class: Do you realize, I wonder, how much joy you have given to us who have worked and prayed so long? How much strength we feel, and how much courage to press on, because we feel that you are helping. Do you realize how much the boys need the impact of your Christian character against their lives one hour each Sunday? Do you realize that crap games, ball games, swimming places, and all sorts of appeals Satan can make to boys of Sunday afternoons, and how much it would mean for some man to gather them in to some quiet place and give them the Christian touch, and the Christian influence?

I realize what vacation meant to them last summer, and the summer before, and what it will mean to

them this coming summer, unless some strong, dependable influence gets hold of them. God has answered prayers and He will answer this one about the boys. In fact, when we drove up to The Mission Tuesday evening, little arms and hands were

outstretched to "Our Mr. Whitten" and little voices were calling and loving. So the good work has started, and God is taking care of His own.

I thank you—We thank you.

—The Mission Band.

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